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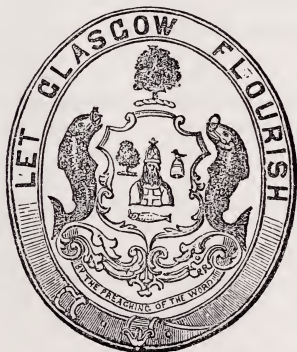
HISTORY
OF
GLASGOW CATHEDRAL.



GLASGOW CATHEDRAL FROM THE NECROPOLIS.

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HISTORY
OF THE
CATHEDRAL AND SEE
OF
GLASGOW.



GLASGOW:
PUBLISHED BY FRANCIS ORR & SONS,
107 UNION STREET.

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PREFACE TO THE FIRST EDITION.

FROM the Reformation, down till a period not ten years bygone, the Cathedral Church of Glasgow remained in a state comparatively neglected, and partially dilapidated. Nominally it was under the custody of the department of the Woods and Forests; but practically it was in the keeping of a Church-officer (*Scottice*, Beddel), an humble official, who had neither the taste to appreciate its beauties, nor the means to arrest their decay, even had he understood them. It was exhibited by him to strangers—who admired while they lamented—pretty much in the spirit of those who show a time-honoured ruin for the gratuity or dole which is extracted from the generosity or sympathy of the visitor. Instigated by our local Magistrates, a better spirit has happily actuated the Government in our own times. Under the superintendence of the Commissioners of Woods and Forests, the Cathedral has been renovated and repaired; excrescences have been removed; the rubbish which had accumulated during nearly 300 years has been swept away; and the structure, to some extent, now stands forth in its pristine loveliness. These renovations have been executed at a cost of more than £12,000; and as the work is not yet altogether finished, it is to be hoped the High Church of Glasgow will still occupy the thoughts and share the liberality of the Government. Meanwhile, instead of a Church Officer, the Cathedral has been placed under the charge of the Magistrates of the city, whose arrangements for admission and inspection have been regulated on the most liberal scale.

The great accession of visitors consequent on these beneficial changes, rendered necessary something in the shape

of a Guide Book or Historical Sketch; and the hint to prepare such a little book came to me from a quarter which I deemed well entitled to respect. The following pages are the result. I need not tell the reader that I have been able to bring little or nothing of my own to illustrate and enlighten the eventful and interesting history of our Cathedral. I have merely acted the part of a gatherer and disposer of other men's works, endeavouring to separate the veritable from the obscure and contradictory. The authorities which I have mainly followed are acknowledged in the course of the narrative.

JAMES PAGAN.

GLASGOW, *April, 1851.*

PREFACE TO SECOND EDITION.

A new edition of this little work having become necessary, opportunity has thereby been afforded of noticing the renovations and improvements which have taken place in the Cathedral, and especially in the Choir, since 1851, at which period the first edition was issued. It has not been deemed necessary to alter the text, so that it may correspond with the present date; but the alterations which have taken place in the interval will be found noticed in an "Addendum." It may be stated, however, that, in connection with the Cathedral, the greatest work is about to be begun which has been undertaken since the great age of art which produced the Cathedral itself. Some months ago, the idea struck the Lord Provost of the city (Andrew Orr, Esq.), that an effort should now be made to complete the improvements and beautify the Cathedral, by filling in the windows with stained glass in the highest style of art.

This could only be done by voluntary subscription ; but, by his Lordship's untiring zeal and great influence, already a sufficient number of subscribers have been found to declare their willingness to complete the work, the aggregate cost of which will amount to many thousand pounds. The four great windows are to be filled in respectively by the Government, the Corporation of Glasgow, the Trades' House of Glasgow, and the Messrs. Baird of Gartsherrie. The forty-four large windows, in the main portion of the structure, and the fourteen chancel windows, have principally been subscribed for by private families connected with Glasgow and the west of Scotland—the list of subscribers being headed by the Lord Provost. Each subscribing family thus defrays the expense of a window. The great eastern window is to be filled in by the Government ; all the others, as already stated, being about to be defrayed by voluntary contribution.

The subscribers have not yet met, but I have reason to know that the feeling amongst them is universal that the windows shall be, as works of art, worthy of the architecture, and that the genius of the artists employed shall be, if possible, of the rank of the great architects who reared the edifice itself. The Government, I am informed on authority, entirely concurs in these sentiments, and is prepared to co-operate with the subscribers in the production of a more complete and perfect series of windows than have as yet been painted in the United Kingdom. Where there is so much liberality in pecuniary matters, and such an enlightened spirit displayed, it is not too much to look for a triumphal issue to one of the most remarkable art-enterprises which has distinguished the present age.

J. P.

GLASGOW, *September, 1856.*

DIRECTIONS TO THE VISITOR.

THE visitor, on being admitted, finds himself in the Nave, or Outer Court of the Cathedral Church. After surveying this, he enters the Choir by the low elliptical doorway formed in the centre of the Screen, or Rood Loft. The Choir, in Roman Catholic times, was regarded as the most sacred portion of the edifice. Here stood the Great Altar—nearly on the site now occupied by the pulpit—and here High Mass was performed. Since the Reformation, it has been occupied by the congregation of the Inner High Church. The visitor will find a passage either to the right or the left, which brings him into the Lady Chapel, to which, in the olden time, a peculiarly sacred character also belonged. Here is a monument to Archbishop Law, one of the Episcopalian prelates. By an entrance on the left he descends to the Chapter House, in which, for a long period after the Reformation, the Presbytery of Glasgow was wont to meet, and it is now used as the vestry or session-house of the Inner High Church. Retracing his steps, the visitor again finds himself in the Nave, where, close to the Rood Loft, he will see a low-browed entrance which will conduct him by an easy descent to the exquisitely formed Crypts. The first which he enters is of small dimensions, and was founded by Archbishop Blackader, who died in 1508. It is unfinished, but exhibits the rudiments of a magnificent design. This is the portion of the Cathedral of most recent construction. The visitor will hence easily find his way to the Great Crypt under the Choir—one of the most unique and magnificent specimens of architecture of a similar kind in Europe. It is the most ancient portion of the existing Cathedral, having been founded by Bishop Joceline in 1181 upon the site of a rude ecclesiastical structure, which had occupied the same position for ages preceding. Here, in the times of the Romish hierarchy, the princes and prelates of the Church were interred; but the monumental sculptures and mortal remains were swept away at the troubled era of the Reformation. Subsequently this Crypt was used as the Barony Parish Church, and again as a burying-place. It has only of recent years been restored to its present condition. Another Crypt of small dimensions is entered from the left. It supports the Chapter House already referred to, and was founded by Bishop Lauder, previous to 1425. Details of the above and other portions of the edifice will be found in the following pages.

HISTORY

OF

GLASGOW CATHEDRAL.

APART from its architectural beauties, a peculiar interest attaches to the Cathedral Church of Glasgow, from its being one of only two or three ecclesiastical edifices in Scotland which have survived, in a comparatively entire state, to modern times; from its being associated with many stirring events in our national history; and from its annals, during the last seven hundred years, being exceedingly distinct and well authenticated.

According to a tradition, which was accepted as worthy of all credit even in the twelfth century, the ground on which the Cathedral stands was hallowed for Christian burial by St. Ninian of Galloway, so early as the beginning of the fifth century. The tribes, however, which had been converted by this early British apostle had relapsed into heathenism; his cemetery was neglected or forgotten, when, sometime past the middle of the sixth century, a little Church and humble Monastery of wood arose amidst the venerable trees which skirted the western bank of the Molendinar. The founder of this little establishment or See was St. Kentigern, or St. Mungo; and amidst all the varying changes of nearly thirteen hundred years, the spot has ever since been sacred as the site of a Christian temple.

Almost all historians agree in stating that a religious establishment was founded here not later than the year 580, by St. Kentigern, a holy man of princely birth. He was the

son (but not honoured by being born on the marriage-bed), of Ewen Eufurien, King of Cumbria,—viz., that portion of Scotland lying south of the Forth and Clyde, along with part of the North of England,—and of Thenau, or Thanew, daughter of Loth, King of the Picts or of Lothian. According to tradition, veritable through many an age, several miraculous circumstances attended his birth, and prefigured his future renown. His mother, on the discovery of her dishonour, was put into a frail skiff on the Lothian shore, which drifted to Culross, on the northern bank of the Frith of Forth. Here St. Serf, or Servanus, a disciple of St. Palladius, had established a little monastery, and here the infant to whom the erring Thenau gave birth, was nurtured, and was taught the rudiments of the faith. He received the name of Kentigern, but was also known by that of Mungo, though for what reason is not accurately ascertained. The generally received opinion as to the origin of this second name is that, being a great favourite with his preceptor, Servan, the youth was designated by him by the endearing and familiar appellation of Mongah, which in the Celtic tongue signifies “dear friend”—whence the “Mungo” by which he, and the See he founded, are most generally known.* When he came to the years of maturity, he was warned of an angel that he should depart secretly from Culross; and, guided by a miraculous portent, he took up his

* “Kentigern, commonly called St. Mungo, was famous also at this time, and one most familiar with Columba. He was the son of Themetes, daughter to Loth, King of Picts, begotten (as was supposed) by Eugenius, the third King of Scots, his father not being certainly known. Posterity, not being willing that his birth, whom they so greatly esteemed, should be in any sort stained, gave out that he was born of a virgin, which was believed of simple and credulous people. But the reproach that lay upon him that way he overcame by his singular virtues. In his younger years, being trusted to the education of Servanus, Bishop of Orkney, he gave tokens of his rare piety; for he was in prayer more frequent than young ones are usually seen to be, of a spare diet, and so compassionate of the poor, as all that came in his hands he distributed among them. Servanus, his master, loving him beyond others, was

abode on the spot where the Cathedral Church of Glasgow is now built. The place then bore the names of Deschu and Cathures. Here he planted an infant church, and was visited by St. Columba, the celebrated Abbot of Iona, and was highly esteemed by him. The interview between him and St. Kentigern took place on the banks of the Molendinar, and the record of many circumstances which attended it is yet preserved, together with a barbarous hymn in Latin, which the Abbot of Iona is said to have written in honour of the founder of the See of Cumbria or Strathclyde.

The popularity of St. Kentigern, however, was offensive to Marken, the heathen King of Cumbria, by reason of whose persecutions he was compelled to flee from Glasgow, and take refuge among the kindred people of Wales. In that country he sojourned many years, and founded the bishopric which still bears the name of his disciple, St. ordinarily wont to call him 'Mongah,' which in the Norish tongue signifieth a 'dear friend,' and this way came he to be called 'Mungo.'

"After Servanus's death he went to the country of Wales, in England, where, living a solitary life, he founded a monastery betwixt the rivers of Elurd and Edway. They write, 'that in his monastery there were daily entertained six hundred threescore and three persons, of which number three hundred were kept at some manual work within the monastery; other three hundred did labour in the fields, and practice husbandry; and the rest, being appointed for divine service, had the day and night divided among them, so as, one company succeeding to another, there were some always in the church, praying, and praising Almighty God.' Having stayed there a few years, he resigned his place to Asaph, a godly man and virtuous man; and, returning to Scotland, he made his abode at Glasgow, where he laid the foundation of a stately church, and was therein at his death interred. It is affirmed, that after he came to years of understanding he did never eat flesh, nor taste wine or any strong drink; and when he went to rest, slept on the cold ground, having a stone for his pillow; and that, notwithstanding he lived thus hardly, he did attain to the age of ninescore and five years. Many lying miracles have been ascribed unto him; but certainly he was a man of rare parts, and worthy to have been made a subject of truth to posterity, not of fables and fiction, as the legends of monks have made him."—*Spottiswoode*, pp. 10, 11.

Asaph. On the death of Marken, however, he was most honourably recalled to Glasgow; and as he approached the city, or rather the hamlet, King Redrath, and a great multitude of the chiefs and people, went out to meet and welcome the returning prophet. The remaining days of St. Kentigern passed in peace, and in the practice of the most ascetic piety. He died at Glasgow about 601, at an extreme old age, and was buried in the then Cathedral—the church which he had founded. His festival was kept in the Scottish Church on the thirteenth of January, and that of his mother (who was also enrolled among the saints) was observed on the eighteenth of July.

The piety of St. Kentigern was so much held in esteem, that many churches and chapels were dedicated to him in all parts of the kingdom, particularly in Cumberland, Annandale, Culross, Auchterarder, Peebles, Pennicuik, Lothian, and Strathbogie. The affectionate credulity of a simple people, and a rude age, ascribed to him a thousand miracles. One of the most memorable may be told in the following words:—The Queen of Cadyow chanced, once on a time, to lose a ring which had been presented to her by her husband as a token of his affection. The resentment or jealousy of her lord was about to put her to death, when, in her great distress, the lady applied to the holy man, imploring his interposition for the recovery of the ring. Shortly afterwards, St. Kentigern, while recreating himself by a walk on the banks of the Clyde, as was his wont after his devotions, desired that the first fish which was taken from the river should be brought to him; this was done, and in the mouth of the salmon was found the identical ring which had caused the lady's disquietude, and was now the cause of its removal. This legend is still commemorated in the arms of the city of Glasgow, along with some others of the more notable miracles of St. Kentigern.*

He is said to have been succeeded by St. Balred; but as

* The arms of the city of Glasgow show a tree with a bird perched in

to how long he lived, or who were his successors, no account can be given. For the long period of nearly 500 years a veil of almost impenetrable obscurity hangs over the See. There is no doubt that the sanctity pertaining to the resting-place of the bones of so holy a man as St. Kentigern kept the establishment together, and drew around it the village which became the nucleus of the future city. There is little doubt that the small community suffered from the incursions of the Danes from beyond the seas, as well as from the semi-barbarian tribes at home, upon whom the mantle of Christianity was as yet very loosely adjusted. In the brief phrase of M'Ure (the earliest historian of Glasgow)—“After St. Mungo, for many ages the Episcopal See was overrun with heathenism and barbarity, till the reign of Alexander I.”*

its boughs; on one side a salmon with a ring in its mouth, and on the other a bell.

The salmon and the ring are the emblems of the miraculous recovery of the love pledge of the frail Queen of Cadyow.

The tree is a token of a miracle which St. Kentigern wrought at Culross, when, the lamps of the monastery having been extinguished, he tore a frozen bough from a neighbouring hazel, and, making the sign of the cross over it, instantly kindled it into a flame.

The bird represents a tame robin, the favourite of St. Serf, which, having been accidentally killed and torn to pieces by his disciples at Culross, was miraculously brought to life again by St. Kentigern.

The bell commemorates a famous bell which was brought from Rome by St. Kentigern, and was preserved in Glasgow until the Reformation, if not, indeed, to a more recent period. It was called “St. Mungo's Bell,” and was tolled through the city to warn the inhabitants to pray for the soul's repose of the departed. All these tokens, as has been recently shown, appear first in the seals of the bishops of Glasgow in the twelfth and thirteenth centuries, from which they were transferred to the common seal of the city in the beginning of the fourteenth century. See the preface to the “*Liber Collegii Nostre Domine Glasguensis*,” edited by Mr. Joseph Robertson, and presented to the Maitland Club by the late Marquis of Bute. See also the “*Missa S. Kentegerni*,” in the Maitland Club Miscellany, vol. iv, part 1, edited by Mr. Robertson.

* Mr. M'Lellan, in his able and ingenious “*Essay on the Cathedral Church of Glasgow*,” gives the following note:—“There is, with this

Amidst these bitter and long-continued convulsions, the faith itself scarcely survived: the See of St. Kentigern fell, and laymen seized its possessions. Its restoration in the early years of the twelfth century was the work of the sainted son of St. Margaret—a princess whose name is ever mentioned with love and respect, as having contributed so largely to introduce piety, knowledge, and the gentle arts amongst a rude and wayward people. About this time the undoubted light of history breaks in upon the See. As next in succession to the Crown of Scotland, David (subsequently St. David) was Earl or Prince of Cumbria during the reign of his brother King Alexander the First and the Fierce; and, about the year 1115, he inducted his chaplain, John, to the bishopric. He was a man of great learning and worth, had travelled in foreign parts for the completion of his studies, and had been specially noticed by Pope Paschal II, to whom his merits were well known. By the influence of David, Bishop John was personally consecrated in Italy, and soon thereafter returned to Scotland, and took upon him the duties of his diocese. But the new prelate, after a short sojourn, fled in dismay from the wild tribes over whom he was appointed the ruler in spiritual things, and took the pilgrim's staff for the Holy Land; but the injunctions of the Pope Calixtus, and the persuasion of his early pupil St. David, subdued his fears, and he returned to preach repentance and the tidings of salvation through all Strathclyde.

At the period of Bishop John's accession, the church was a homely, unpretending building, chiefly constructed of wood; and the revenues, like the fabric itself, were sadly dilapidated. He set himself accordingly to found a new cathedral, which was begun before 1124; and he consecrated

total eclipse of our own See, a singular coincidence in the history of that of Lichfield, of which, from the year 700—ending with the episcopacy of Bishop Hedda—there is no record until we find it revived, under the presidency of Rodger de Clinton, in 1128, leaving a blank of 428 years, in precisely the same era as our own.

it on the 7th July, 1136, in the presence of his royal pupil, who was now David, King of Scots. Upon accession of this prince to the Crown, he had made large donations to the See of Glasgow; and on the occasion of the consecration, he conferred upon it, in addition to his former gifts, the lands of Perdeyc [Partick], which still form part of the episcopal revenue, and where subsequent bishops erected a rural seat or palace, part of which remained on the west bank of the Kelvin, within a few yards of its junction with the Clyde, until within these last ten years. Partick, with the Church of Govan, was soon afterwards erected into a prebend of the Cathedral. The zeal of St. David also procured the restoration of many of the former possessions of the See which had been forcibly alienated. This prince, in fact, was the greatest benefactor in whom the Church had ever rejoiced; but his holy zeal gifted away so much of the royal possessions that, in the words of one of his successors, he worthily had earned the title of having been “ane sair sanct for the croon.”* Bishop John established various prebends out of the donations he had received from the pious monarch; and after having undertaken a pilgrimage to Jerusalem, he returned, and died on the 28th May, 1147, at an advanced age, and after having held the See for the long period of thirty-two years.

* On the occasion of the dedication of the church, “the King, David I, gave to the Church the land of Perdeyc [Partick], which was soon afterwards erected, along with the Church of Guvan [Govan], into a prebend of the Cathedral. In addition to the long list of possessions restored to Glasgow upon the verdict of the assize of inquest, this saintly king granted to the bishop the Church of Renfrew; Govan, with its Church the Church of Cadihou [Cadzow]; the tithe of his cane, or duties paid in cattle and swine throughout Strathgrif, Cuningham, Kyle, and Carrick and the eighth penny of all pleas of court throughout Cumbria. The bishop also acquired the Church of Lochorwort, now Borthwick, in Lothian, from the Bishop of St. Andrews—the King and Prince present and consenting.” Preface to *Registrum Episcopatus Glasguensis* Edited by Cosmo Innes, Esq., and presented to the Maitland Club by James Ewing, Esq., of Strathleven.

There seems no sufficient reason to suppose that any part of the church built by Bishop John now remains. The probability is that all his erections were destroyed by a fire which took place some forty years after the consecration.*

Herbert, the next bishop, formerly Abbot of Kelso, was consecrated by Pope Eugenius III, at Auxerre, in the year of John's death. He died in 1164. During this bishop's reign the Church continued to grow in affluence; and the Pope enjoined the clergy and people of the diocese to visit the Cathedral Church of Glasgow yearly, and likewise confirmed a constitution of the Dean and Chapter, declaring that, on the demise of a canon, his prebend, for one year, should go to pay his debts, or to the poor.

Bishop Herbert was succeeded by Ingleram, who had a Papal bull for his consecration, notwithstanding the vehement opposition of the Archbishop of York, who claimed the obedience of the Glasgow prelates as their Metropolitan. These pretensions he resisted strenuously and effectually. He had previously been Archdeacon of Glasgow and Chancellor of the kingdom. His death took place on 2nd February, 1174.

Joceline, Abbot of the Cistercian Monastery of Melrose, was his successor. He was consecrated at Clairvaux on 1st June, 1175, by Esceline, the Pope's Legate. Like his predecessors, he resisted the encroachment of York; and, when summoned to yield obedience, contended that the successors of St. Kentigern were subject to no primate, but were vicars of the Apostolic See itself, and took precedence and had power even above kings, so long as Cumbria was yet a kingdom. In 1182, Joceline went to Rome, and obtained from Pope Lucius III the absolution of his royal master,

* In fact, no part of the Church of Bishop John now exists. From the period of its erection it must have been of the Norman style of Gothic. Mr. M'Lellan, in digging among the foundations of the present Nave, at the recent restoration of the Cathedral, discovered portions of the Norman capitals, architraves, &c.

William the Lion, from Church censure; but he was required by succeeding Popes to admonish William seriously in regard of his neglect to enforce the dues of the Church with the power of the Crown. It is chiefly, however, as being the renovator, or rather the constructor of our Cathedral Church, that the memory of Joceline is held in happy remembrance. Clearing away, it may be presumed, the wreck left by the conflagration of the edifice of Bishop John, Joceline laid the foundation of the existing Church in 1181.

The Bishop made large preparations for his new cathedral. "The fashion after which he proceeded was not very different from that which is still in approved use in like cases. He published a book, and set an association on foot. The book was a new 'Life and Miracles of St. Kentigern;' and its preparation was entrusted to one of the most popular biographers of the day, Brother Joceline of Furness, in Lancashire. The work is still extant; and, while it possesses other claims to interest, the skill with which it addresses itself to the immediate object of its composition, challenges praise. Nothing is omitted which could excite the faithful to be generous; nothing which could magnify the dignity of the See of Glasgow. Its jurisdiction had been recently curtailed by the erection of its English territory into the diocese of Carlisle; therefore every vestige of St. Kentigern's old renown in the south—the church which shadows Southey's tomb still bears his name, and it was early interpolated into Asser's 'Life of Alfred,' to prove the antiquity of Oxford—is diligently collected. The book of the Cistercian of Furness must have served as an ample brief to the members of the Cathedral Building Society, which was now instituted by the bishop. It had its 'collectors' in every corner of the realm; and we who have so lately seen the proceedings of the 'Dombau Verein' of Cologne, may with little difficulty picture the course of the 'Brotherhood of St. Kentigern of Glasgow.' The King of Scots took it

under his especial patronage by a charter of protection and privilege, full of affection for the ancient See, ‘which, though poor and lowly in temporal estate, is the spiritual mother of many nations.’ The allusion is to the divers tongues and kindreds which then peopled Cumbria, and which, in other characters, are recounted by name—‘Normans and Saxons, Scots, Galwegians, and Welsh.’”*

By these means, aided by the personal exertions of the prelate, the work advanced so rapidly that the beautiful crypt was consecrated in 1197, on the octave of St. Peter and St. Paul. Three bishops took part in the rite. To Bishop Joceline also was at one time attributed the honour of having built the superincumbent choir, and Lady Chapel, and the central tower as high as the parapet or base of the spire ; but from recent researches, there is now reason to believe that he only lived actually to complete the crypt ; and that the other portions of the Cathedral Church, though commenced, were left to be completed by his successors. After an honoured episcopate of twenty-four years, he died at his Old Abbey of Melrose, on the 17th of March, 1199, and was buried on the north side of the choir of that monastery.

The name of Joceline is of “sweet savour” in all the records of that early time, and he is universally spoken of as a worthy and liberal minded prelate. By his influence with King William the Lion, he obtained a charter, about 1180, constituting the village or town of Glasgow into a burgh of barony, holding of the bishop, and granting many privileges to the inhabitants to encourage them in the cultivation of commerce and trade—such as that of holding a weekly market ; and subsequently another charter was obtained for an annual fair—an observance which is still kept up with perfect regularity ; though at the annual stated period, jollity and recreation now take the place of the earnest

* Scottish Abbeys and Cathedrals.—*Quarterly Review*, CLXIX, attributed to Mr. Joseph Robertson.

traffic of other days. It was not, however, till 1242, that, by a special grant from the Crown, "the burgesses, and men of the bishop, were enabled to trade in Lennox, Argyle, and Scotland, as freely as the men of Dumbarton."

The successor of the good Joceline was Hugh de Roxburgh, the Chancellor, who died two months afterwards, probably unconsecrated. In turn he was succeeded by William Malvoisin, the Chancellor, who was elected in 1199, and consecrated in France, by the Archbishop of Lyons, in 1200. In 1202 he was translated to St. Andrews.

Malvoisin's successor was Florence, or Florentius, the son of that gallant Count Florence of Holland, the hero of the Crusaders at Damietta, by Ada, the granddaughter of David I of Scotland. His uncle, King William, conferred on him the office of Chancellor, and he was at the same time elected to the bishopric. For some reason, which has not been ascertained, he was never consecrated; and having resigned his charge in 1207, by leave of the Pope, he retired to Rome, where he ended his days.

Walter, chaplain to the king, was elected bishop on the 5th of the ides of December, 1207, and consecrated by Papal license at Glasgow, on the 2nd November, 1208. He died in 1232. Nothing of interest occurs in the reigns of these three prelates, except the steady aggrandizement of the Church in temporal matters. The patronage of many churches increased the dignity and importance of the See; fruitful lands were added to the already broad domains of the churchmen, and the most powerful nobles trembled at their frown. "The families of Carric and of Lennox, from whose wild dominions it was—in the last reign—so difficult to obtain the dues of the Church, had now become its dutiful children. In 1225, Earl Duncan of Carric, in a chapter celebrated at Ayr, solemnly undertook to pay all his tithes and dues, and to use his power with his men and tenants for the same purpose. He promised no longer to oppress the clergy of Carric with tallies or exactions; to enforce Church

censures by confiscation and temporal penalties ; and he granted that the clergy should have a right of pasturage through his whole land, 'according to the traditions of the fathers and the statutes of the Church ;' and the Earl's son compounded for injuries he had perpetrated against the Glasgow churches during the war in Galloway, by a donation of a church—which seems to be that of Stratton—with land in the parish." *

The next bishop was William de Bondington, Archdeacon of Lothian, who was consecrated at Glasgow, on the Sunday after the Nativity of the Virgin, 1233, by Andrew, Bishop of Moray. In this prelate's reign an important change was made in the service of the Church. He introduced the ritual of Sarum, composed by Bishop Osmund, about 1076, into his diocese, "which form of divine service (says M'Ure, somewhat bitterly), continued here till it was thrown out at the Reformation, with the other dregs and trash of the superstitions of Popery." He also established the liberties and customs of Salisbury as the future constitution of the Cathedral of Glasgow.

Since the death of Joceline, little progress appears to have been made with the building of the structure. Bondington, however, is said by Boece to have finished the Cathedral. "In 1231 the Chapter was deep in debt ; but William of Bondington, a prelate of energy, having been appointed to the See two years afterwards, fourteen hundred marks, due to merchants of Florence, were discharged in 1240. It was about the same time that Forveleth, the widowed Countess of the Lennox, gave to the fabric a piece of land on the banks of that stream of Leven of which Smollett has sung so sweetly. The bishop had not failed to have recourse to the great instrument of church building in the thirteenth age—the no less effective cause of church destruction in the sixteenth—'Papal indulgences,' or dispensations by the Pope, granting release from the heavy burdens of eccle-

* *Registrum Episcopatus Glasguensis.*

siastical discipline to all penitents promoting the undertaking. To add new force to this remission, a canon was passed by a Provincial Council of the Scottish clergy, held at Perth in 1242, ordaining that the indulgence for the Cathedral of Glasgow be hung up in every church in the realm ; that its terms be plainly expounded in the vulgar tongue to the parishioners ; that on every Lord's day and festival from Ash Wednesday to Low Sunday, after the gospel is read, the duty of contributing to the work be enjoined on the people ; that their alms and legacies, together with the goods of persons dying intestate, be faithfully collected ; and during the season so specified, for no other object than this shall offerings be solicited in the parish churches. To the fruits of this ordinance, doubtless, we owe the completion of the beautiful choir before 1258."*

Much more was attributed to the building enthusiasm of Bishop Bondington than the completion of the choir. As no claimants have appeared for the dumpy north-western tower, and the consistory-house, or that nondescript building which projected its unsightly form northward from the west end of the choir, the honour or discredit of erecting them has been assigned to this prelate. These abortions, however, have been removed within these last four years ; and at their demolition sufficient evidence was obtained to prove, to the satisfaction of men learned in masonic symbols, that they had formed no part of the original plan or structure of the nave or choir. Bondington seems to have preferred his native Borders, for he latterly resided much at his house at Alnrum, and died there on the 12th November, 1258. He was buried at Melrose, near the high altar.

Consequent upon the death of William de Bondington, the election of the Chapter fell on Nicholas de Moffet, Archdeacon of Teviotdale, but he was prevented from obtaining consecration by the intrigues of some members of his Chapter. The Pope not only rejected him, but appointed

* Scottish Abbeys and Cathedrals.—*Quarterly Review*, CXLIX.

in his place, and consecrated, John de Cheyam, Archdeacon of Bath, an Englishman. Being alike unacceptable to the king and to his chapter, he retired from his diocese and from Scotland, and died in France in 1268. Nicholas de Moffet thereupon obtained possession of the See, and died, without consecration, in 1270.

William Wischard, or Wisheard, Archdeacon of St. Andrews, and Chancellor of Scotland, was elected his successor ; but in the same year he was translated to the See of St. Andrews.

William was followed by his nephew, Robert Wischard, Archdeacon of Lothian, and was consecrated at Aberdeen, by the Bishops of Aberdeen, Moray, and Dunblane. It was the fate of this prelate to fall on troubled times, viz., during the eventful struggle maintained by Wallace and Bruce to secure the independence of Scotland from the oppression of the English Edward and his minion Baliol ; and the prominent part which the churchman played during that long and deadly contest, earned for him the character of a true patriot from the Scots, and a knave and false loon from the English. "The affectionate sympathy expressed by the king (Robert the Bruce) for the bishop, would serve to give us some insight into his character, even if the history of Robert Wischard were not so well known. It was a time when strong oppression on the one side made the other almost forget the laws of good faith and humanity. Our bishop did homage to the Suzerain, and transgressed it ; he swore fidelity over and over again to the King of England, and as often broke his oath. He kept no faith with Edward. He preached against him ; and when the occasion offered, he buckled on his armour, like a Scotch baron, and fought against him. But let it not be said he changed sides as fortune changed. When the weak Baliol renounced his allegiance to his overlord, the bishop, who knew both, must have divined to which side victory would incline ; and yet he opposed Edward. When Wallace, almost single-handed,

set up the standard of revolt against the all-powerful Edward, the Bishop of Glasgow immediately joined him. When Robert Bruce, friendless and a fugitive, raised the old war-cry of Scotland, the bishop supported him. Bruce was proscribed by Edward, and under the anathema of the Church. The bishop assailed him for the sacrilegious slaughter of Comyn [in the Greyfriars' Church, at Dumfries], and prepared the robes and royal banner for his coronation. Wischard was taken prisoner in the Castle of Cupar, which he had held against the English, in 1306, and was not liberated till after Bannockburn.* It was in the midst of that long confinement that we find Robert commiserating his tedious imprisonment, his chains, and persecutions, so patiently endured for the rights of the Church and the kingdom of Scotland. The bishop had grown blind in prison. He survived his liberation two years, and died in November, 1316. One charge of Edward against Bishop Wischard was, that he had used timber which he had allowed him for building a steeple to his cathedral in constructing engines of war against the King's castles, and especially the Castle of Kirkintoluch" [Kirkintilloch].†

In the autumn of 1301, Edward I spent some days in Glasgow. He resided at the Monastery of the Preaching Friars of the Order of St. Dominic—called also, from the colour of their habits, Black Friars—an institution which was established in the city about 1240. During the greater part of this year, the English king was engaged in bringing the western shires of Scotland under his dominion. It is to be assumed that the Black Friars possessed the only building in the town capable of accommodating the monarch and his train; but though his residence was with the Friars, he was, as became a pious king, or one who desired to be thought

* He was exchanged, along with the Queen and Princess, for the Earl of Hereford, taken in Bothwell Castle, by Edward Bruce, immediately after the battle.

† Registrum Episcopatus Glasguensis.

so, constant in his offerings at the high altar and the shrine of St. Mungo. The accounts of Edward's wardrobe show that the hospitality of the Brethren was requited with the payment of six shillings.* Of the buildings spacious enough to receive a monarch's train there are now no vestiges. The Dominican convent stood on the east side of the High Street, nearly on the ground now occupied by part of the old University; and its church, for the erection of which a special bull was granted by Pope Innocent IV, in the year 1246, survived until it was taken down about the year 1670, to be replaced by the present Blackfriars' or College Kirk. A few years subsequent to the king's visit, we find, by a charter still preserved in the archives of the University, that the Bishop and Chapter granted to the Friars Preachers of Glasgow a spring, called the Meadow-well, rising in the "Denside," to be conducted into the cloisters of the Friars.† Although the Friars have long since passed away, the Deanside fountain still exists in all its freshness and purity; and in the past generation, when the citizens of Glasgow were a rum-drinking race, it used to be drawn upon to supply the sparkling aqua for compounding their glorious bowls of punch.

From time to time we find notices in the Chartulary regarding the extension of the fabric of the Cathedral, which indeed had come to be regarded as a sort of Penelope's web—the type of an endless task—and the saying had become a household one, "Like St. Mungo's work, it will never be finished." The twenty or thirty years subsequent to the death of Bishop Bondington "would appear to have been the building of the central tower—which was to be surmounted by a wooden spire—and of the transepts, which are so very short as scarcely to break the long perspective of the exterior. In 1277 the Chapter purchased from Maurice,

* *Registrum Episcopatus Glasguensis.*

† "*Munimenta Fratrum Predicatorum de Glasgu.*" Edited by Mr. Joseph Robertson, and presented to the Maitland Club by the late Marquis of Bute.

Lord of Luss, the privilege of cutting all the timber needed 'for the fabric of their steeple and treasury.' It was covenanted that the proctors of the work, their carriers and artificers, should have free entry to Maurice's lands—which lay along the western shore of Lochlomond—should have right of felling, hewing, and dressing timber wherever they chose, should lead or carry it in whatever way they thought best, and should have pasturage for their horses and oxen. But from some cause or other the forests of Luss seem to have been found insufficient for the undertaking; and in 1291 Bishop Robert Wischard begged 'timber for the spire of his Cathedral' from Edward I, then in rule in Scotland as its overlord. The English king was no niggard in grants 'for the honour of God and Holy Church;' he bestowed forty oaks from Darnaway on the High Church of Caithness; and he gave the Bishop of Glasgow not only sixty oaks from Ettrick, but twenty stags for his own table. But the spire of St. Kentigern was not yet to be built; the faithless prelate had scarcely digested the last of King Edward's venison before [as already noticed] he turned the oaks into catapults and mangonels, and with them laid siege to the garrison which kept the Cumyn's Castle of Kirkintilloch."*

Stephen de Donydower, a Canon of Glasgow, succeeded the fighting bishop; but, through the influence of Edward II with the Pope, his confirmation was postponed, and he died in 1318, without having been consecrated. He had taken his departure for Rome, to be consecrated there, but died by the way, "not without suspicion," says Archbishop Spottiswoode, "of poison given him at a feast made by the Friars Predicant of Glasgow."

The history of the See now becomes somewhat indistinct; but it is certain that John de Wishard, and John de Lindesay, of the noble house of Crawford, were bishops of Glasgow between 1318 and 1334. "About the Feast of the Assumption, in the year 1337, two ships coming from France to

* Scottish Abbeys and Cathedrals.—*Quarterly Review*.

Scotland were encountered and taken, after a stout resistance, by John de Ros, the English admiral. On board were John de Lindesay, Bishop of Glasgow, and with him many noble ladies of Scotland, and men-at-arms, and much armour, and £30,000 of money, and the instruments of agreement and treaty between France and Scotland. The men-at-arms were all slain or drowned in the sea. The Lord Bishop and part of these noble ladies, for very grief, refused to eat or drink, and died before the fleet made the land. Their bodies are buried at Wystande, in England.”*

William Raa, or Rae, was the next bishop. He has had the honour assigned to him of having built the stone bridge over the Clyde, called the Old or Stockwell Bridge, which was only removed in the summer of 1850 to make way for a structure more commensurate with the wants of Glasgow. No authentic record bearing out the verity of this opinion has been discovered; and it is difficult to believe that such a great undertaking could be carried through at a time when Scotland was so much depressed. But as no one else claims it, it would be a pity to rob Bishop William of the credit which the tradition of ages has assigned to him. He died in 1367.

His successor was Walter de Wardlaw, Archdeacon of Lothian. He was much employed in embassies and negotiations with foreign powers, and received the honour of the cardinalate, and office of Legate *a latere* for Scotland and Ireland, in 1385, from the anti-pope Clement VII, to whom the Scotch Church adhered. He died in 1387. His coat of arms is placed near the middle of the choir, on the right side of the high altar, and over it his name *Walterus Cardinalus* was inscribed in gilded Saxon letters.

The succeeding prelate was Matthew de Glendonwyn, or Glendinning, a canon of the Cathedral—“a Galloway man,” says M’Ure, “born of the house of Glendinning, then a very considerable family.” The steeple, which had been built

* *Registrum Episcopatus Glasguensis.*

of timber from the banks of Lochlomond by some of his predecessors, although which of them is not distinctly known, was struck by lightning during Bishop Matthew's episcopate, and burned down. He had collected materials for building it of stone, but the work was not commenced when he died, 10th May, 1408.

On the death of Glendinning, William de Lawedre, or Lauder, of the ancient family of the Lauders of the Merse, was presented to the bishopric by Pope Benedict XIII, of his own authority, without the election of the Chapter; but nevertheless his appointment was not disputed. This prelate carried on, and, it is believed, completed, the building of the existing spire. He placed his arms, a griffin salient, upon the centre of the perforated parapet. "From his arms being thus conspicuously placed, historians have given him the credit of building the tower from the foundation. He did no more, however, than is here attributed to him; and this is clear, not only from the difference in style of the primitive English in the tower, and the swept, pedimented, and crocketed windows, marking the fifteenth century, in the spire; but an inspection of the masonry will satisfy the most inexperienced, that the storms of two centuries must have passed over the former to have produced the decay which its cornice exhibits in immediate connection with the fresh superincumbent work of Bishop Lauder." * This prelate also built the beautiful crypt below the chapter-house, and carried up a part of the next story, but death prevented him finishing his design. He was appointed Chancellor in 1423, and died 14th June, 1425. His arms are carved a short way up on the outside of the western wall.

Lauder was succeeded by John Cameron, a scion, it is supposed, of the family of Lochiel. He had previously been Provost of Lincluden, and Secretary of State. He was also promoted to the chancellorship, which he held till 1440. He resumed the building of the chapter-house,

* M'Lellan's Essay on the Cathedral Church of Glasgow.

which had been begun by his predecessor, and the general belief is that he finished it. His arms are carved upon the central pillar which supports its groined roof, and they are also placed on the western wall outside, a little above those of Bishop Lauder. The arms of a succeeding bishop (Turnbull) are also seen on the same wall with those of Cameron and Lauder, and this countenances the supposition that he had given the finishing touch to this beautiful portion of the pile. To this bishop is also assigned the credit of having completed the Lady Chapel. Cameron is further noted as having built the "great tower" of the Bishop's Palace in Glasgow, immediately adjoining the Cathedral, and on which his arms were to be seen before its demolition in the end of last century. During the incumbency of this prelate the episcopal See was at the zenith of its temporal glory. The prebendaries had now extended to thirty-two, and the revenues were vastly increased, both from the additions which he had the influence to get made to them, and from the smartness of his dealings with the vassals of his bishopric, which were stated to have occasionally savoured somewhat of oppression. With the view of adding to the episcopal court, he ordained that the prebends should reside in the neighbourhood of the Cathedral Church; and, in consequence, the north-eastern part of the city was beautified and extended by the erection of their cozy mansions. Not a few of these dwellings were in existence and in good repair about the close of the last century, and some of them, even yet, are not numbered with the things that were.

Cameron worthily earned the title of a "magnificent prelate;" and it is on record that the great resort of dignified ecclesiastics, and of noblemen of the first consideration, rendered the court of this spiritual prince not much second to that of royalty itself. He was fond of celebrating the great festivals of the Church; and on these occasions he entered the choir, through the nave, by the great western

door (recently opened up), preceded by many high officials, one of whom bore his silver crozier or pastoral staff, and the others carried costly maces and other emblems. These were followed by the members of the Chapter, and the procession moved on amidst the ringing of bells, the pealing of the great organ, and the vocal swell of the choristers, who were gorgeously arrayed in vestments of high price; the *Te Deum* was then sung, and high mass celebrated. On certain highly solemn occasions, it pleased the prelate to cause the holy relics belonging to the Church to be exhibited for the edification of the faithful. These, according to the Chartulary, principally consisted of the following objects of veneration:—1st, The image of our Saviour in gold; 2d, The images of the Twelve Apostles in silver; 3d, A silver Cross adorned with precious stones, and a small piece of the wood of the Cross of our Saviour; 4th, Another Cross of smaller dimensions, adorned with precious stones; 5th, One silver Casket, gilt, containing some of the hairs of the Blessed Virgin; 6th, In a square silver Coffin, part of the scourges of St. Kentigern and St. Thomas of Canterbury, and part of the hair garment made use of by St. Kentigern our patron; 7th, In another silver Casket, gilded, part of St. Bartholomew the Apostle; 8th, In a silver Casket, gilded, a bone of St. Ninian; 9th, In another silver Casket, gilded, part of the girdle of the Blessed Virgin Mary; 10th, In a crystal Case, a bone of some unknown saint and of St. Magdalene; 11th, In a small phial of Crystal, part of the milk of the Blessed Virgin Mary, and part of the Manger of our Lord; 12th, In a small Phial a liquor of the colour of saffron, which flowed of old from the tomb of St. Kentigern; 13th, One other silver Phial, with some bones of St. Eugene and St. Blaze; 14th, In another silver Phial, part of the tomb of St. Catherine the Virgin; 15th, One small Hide, with a part of St. Martin's cloak; 16th, One precious Hide, with a part of the bones of St. Kentigern and St. Thomas of Canterbury; 17th, Four other Hides, with bones of saints and other

relics; 18th, A wooden Chest, with many small relics; 19th, Two linen Bags, with the bones of St. Kentigern and St. Thenau, and other deceased saints. Indeed, the paraphernalia of the See had about this time extended so greatly, that a new officer was appointed as keeper of the church vestments, and furniture treasured within the “Gemma doors,” entering to the choir.

Cameron died at Lochwood,* on Christmas Eve, 1447. Buchanan relates some supernatural circumstances attending the prelate’s death, representing them as a judgment on his wicked life; but as the statements are unsupported by any other evidence, and even he only gives them at second hand, it is unnecessary that they should be repeated. Old M’Ure quaintly says:—“But for all the good things Bishop Cameron did—and which is strange—he is as little beholden to the charity of our historians as any man in his time.”

The “Magnificent Prelate” was succeeded by James Bruce, of the family of Clackmannan, the Lord Chancellor and Bishop of Dunkeld, but he died before confirmation or investiture.

He was succeeded by William Turnbull (of the family of Minto in Roxburghshire), Archdeacon of Lothian, and keeper of the privy seal—a prelate whose name will ever be remembered with affectionate regard as the founder of the University of Glasgow. By the bishop’s intervention, it was

* The Archbishop of Glasgow had a country seat at Lochwood, about six miles eastward of Glasgow, in the parish of Old Monkland. This castle stood on the south side of the lake which was called the *Bishop’s Loch*, that is nearly a mile long. At this place the Archbishops occasionally resided, and had a private chapel for their usual devotions. At the epoch of the Reformation, the Duke of Chatelherault (one of the ancestors of the present ducal family of Hamilton) took possession of the manor place of Lochwood, and refused to restore it to the Archbishop’s chamberlain. The keeping of the Castle of Lochwood was afterwards, in March, 1572-3, committed to Robert Boyd of Badinheath, who appears to have also obtained a grant in fee firm of the lands of Lochwood; and by this keeper the Castle of Lochwood was demolished.—*Caledonia*, p. 639; *Editor of M’Ure*, p. 19.

constituted by a bull of Pope Nicholas V,* dated on the 7th of the ides of January, 1450, in the fourth year of his pontificate. King James II also granted a charter of privileges and exemptions, dated under the great seal at Stirling, on 20th April, 1453; and in the same year the bishop and chapter granted similar immunities. This zealous prelate

* The following passage from Mr. Macaulay's beautiful address, delivered in March, 1849, on the occasion of his installation as Lord Rector of Glasgow University, may not be inappropriately introduced here:—

“Perhaps it may be doubted whether, since the Christian era, there has been any point of time more important to the highest interests of mankind than that at which the existence of your University commenced. It was the moment of a great destruction and of a great creation. Your society was instituted just before the empire of the East perished: that strange empire, which, dragging on a languid life, through the great age of darkness, connected together the two great ages of light; that empire which, adding nothing to our store of knowledge, and producing not one man great in letters, in science, or in art, yet preserved, in the midst of barbarism, those masterpieces of Attic genius which the highest minds still contemplate, and long will contemplate, with admiring despair. And at that very time, while the fanatical Moslem were plundering the churches and palaces of Constantinople, breaking in pieces Grecian sculpture, and giving to the flames piles of Grecian eloquence, a few humble German artizans, who little knew that they were calling into existence a power far mightier than that of the victorious Sultan, were busied in cutting and setting the first types. The University came into existence just in time to see the last trace of the Roman empire disappear, and to see the earliest printed book. At this conjuncture—a conjuncture of unrivalled interest in the history of letters—a man never to be mentioned without reverence by every lover of letters, held the highest place in Europe. Our just attachment to that Protestant faith, to which our country owes so much, must not prevent us from paying the tribute which, on this occasion and in this place, justice and gratitude demand, to the founder of the University of Glasgow, the greatest of the revivers of learning, Pope Nicholas the Fifth. He had sprung from the common people; but his abilities and his erudition had early attracted the notice of the great. He had studied much and travelled far. He had visited Britain, which, in wealth and refinement, was to his native Tuscany what the back settlements of America now are to Britain. He had lived with the merchant princes of Florence—those men who first ennobled trade, by making trade the ally of philosophy, of eloquence, and of taste. It was he who, under the protection of the munificent and discerning Cosmo, arrayed the first

also obtained from the king a charter, erecting the patrimony of the church into a regality. He died 3rd September, 1454.

“The general jubilee proclaimed in 1450, on the termination of the great Papal schism, was extended to Scotland, and penitential visits and offerings at the Cathedral of Glasgow declared equally meritorious with those at Rome ; the offerings on the occasion being distributed, one third to the fabric of the Church of Glasgow, one to other pious uses in Scotland, and a third to Rome.” *

The good Bishop Turnbull was succeeded by Andrew Muirhead, a canon, who was consecrated in 1455. He public library that modern Europe possessed. From privacy, your founder rose to a throne ; but on the throne he never forgot the studies which had been his delight in privacy. He was the centre of an illustrious group, composed partly of the last great scholars of Greece, and partly of the first great scholars of Italy—Theodore Gaza and George of Trebizond, Bessarion and Telepho, Marsilio Ficino and Poggio Bracciolini. By him was founded the Vatican library, then and long after the most precious and the most extensive collection of books in the world. By him were carefully preserved the most valuable intellectual treasures which had been snatched from the wreck of the Byzantine empire. His agents were to be found everywhere—in the bazaars of the farthest East, in the monasteries of the far West—purchasing or copying worm-eaten parchments, on which were traced words worthy of immortality. Under his patronage were prepared accurate Latin versions of many precious remains of Greek poets and philosophers. But no department of literature owes so much to him as history. By him were introduced to the knowledge of Western Europe two great and unrivalled models of historical composition—the work of Herodotus, and the work of Thucydides. By him, too, our ancestors were first made acquainted with the graceful and lucid simplicity of Xenophon, and with the manly good sense of Polybius. It was while he was occupied with cares like these, that his attention was called to the intellectual wants of this region—a region now swarming with population, rich with culture, and resounding with the clang of machinery ; a region which now sends forth fleets laden with its admirable fabrics to lands of which, in his days, no geographer had ever heard—then a wild, a poor, a half barbarous tract, lying on the utmost verge of the known world. He gave his sanction to the plan of establishing a University at Glasgow, and bestowed on the new seat of learning all the privileges which belonged to the University of Bologna.”

* *Registrum Episcopatus Glasguensis.*

founded and endowed the Hospital of St. Nicholas, near his episcopal palace, and repaired the north aisle of the Cathedral.* He also founded "first here," says M'Ure, "the choral vicars, and built apartments for them to the north of the Cathedral, in that place where there are only gardens now [1736], and are called the Vicar Alleys." Muirhead was much employed in the public service, having been a member of the regency during the minority of James III; several times a commissioner to treat with England; and one of the ambassadors to negotiate the marriage of James with Margaret of Denmark. He died 20th of November, 1473.

John Laing, the Lord Treasurer, and George Carmichael, Treasurer of the diocese, were successively bishops, but nothing of interest occurs during their incumbency. The latter died on his journey to Rome for confirmation, in the year 1483.

Robert Blackader, Bishop of Aberdeen, and previously a prebendary of Glasgow, was elevated to the mitre in 1484. He was a younger brother of the house of Blackader in Berwickshire. Standing high in the estimation of James IV, the prelate was commissioned, along with the Earl of Bothwell, to Henry VII of England, to negotiate a marriage between his eldest daughter, the Lady Margaret, and the Scottish King. The negotiation was successful, and through this connection the Stuarts eventually ascended the throne of England, and united the crowns of the hitherto rival and hostile kingdoms. During Blackader's episcopacy, a bull was obtained from Pope Alexander VI, elevating the See of Glasgow into the dignity of an Archbishopric. Blackader, however, is principally remembered for his exertions to extend and beautify the Cathedral, so as to make the See

* "The Nave probably had been in progress from the beginning of the fourteenth century, during which bequests were made to the fabric by that flower of Scottish chivalry, the Knight of Liddesdale, and others. It appears to have been finished, with both its aisles and a deformed western tower (which has recently been taken down), before the year 1480."—*Scottish Abbeys and Cathedrals*, "Quarterly Review.

more worthy of its metropolitan dignity. He accordingly founded the exquisite crypt of the south transept ; and though it is deeply to be regretted that the work was not carried farther, or completed, we have still enough to show the rudiments of a brilliant design. He also beautified the church internally, by the construction of the organ screen and its tabernacle work—the decorated flight of steps that conduct from the aisles of the nave, across the transepts, to those of the choir ; and by completing the enriched descending archways, between the piers of the great tower, leading to the crypts. Upon all these works his arms are carved, and still plainly visible. Blackader was the last prelate who lent a kindly hand to the extension and decoration of the now time-honoured Cathedral, which had seen a period of more than 370 years since its original foundation by Bishop John. Its annals for many a long day afterwards speak, with few exceptions, of neglect, disaster, and demolition.

Blackader undertook a pilgrimage to the Holy Sepulchre ; but being now far advanced in life, his strength proved insufficient for the fatigues of the journey and voyage, and, according to Lesley, he died on 28th July, 1508, when almost in sight of the Arabian shore. Despite his outward magnificence and public services, the memory of this prelate is loaded with the opprobrium of having been the first to begin—in his diocese of Cunningham and Kyle—the persecution of the early Protestants, then known by the name of the Lollards. This charge, however, may sit lightly on his name ; for, considering the times in which he lived, and his position as one of the first princes of the Church, it is difficult to see how Blackader could have acted otherwise than make the attempt to stifle that “still small voice” which was eventually destined to speak in thunder tones, and raze the magnificent fabric of Romanism to its very foundations. It is creditable to state, however, that in these persecutions no one suffered unto the death.

James IV, full of enthusiastic religion, had become a

Canon of the Chapter of Glasgow at an early period of his life, and loved to show favour to the Cathedral of which he was a member. In the first year of his reign, it was "concludit and ordainit be our Soverane lord and his three estatis, that for the honour and gud public of the realme, the Sege of Glasgow be erect in ane Archbishoprick, with sic privilegiis as accordis of law, and sicklick as the Archbishoprick of York has in all dignities emunitis and privilegiis." To this change, not only the Archbishop of St. Andrews (Shevez), but the Chapter of Glasgow, was much opposed, fearing for their privileges from the increased power of their prelate. The king, however, pressed the measure, and he, as well as the bishop, guaranteed the privileges of the Canons to their fullest extent. The bull declaring the See of Glasgow metropolitan, was dated 5th of the ides of January, 1491. Its suffragans were the Bishops of Dunkeld, Dunblane, Galloway, and Argyle. The king renewed and extended the privileges, and exemptions, and much valued civil jurisdiction of the bishop, with expressions that show both his attachment to Glasgow, and the commencement of that high character of its Chapter which afterwards drew to the Archbishop's Court of Glasgow a great proportion of civil business.*

For a long period subsequent to the elevation of the See to archiepiscopal dignity, the Glasgow prelates had to maintain a struggle for independence against the assumption of superiority by the Archbishop of St. Andrews, as primate of all Scotland. These disputes gave rise to so much exasperation at home, that they almost threatened the peace of the kingdom; and they also led to harassing contentions and pleas in the Court of Rome, "of the quhilkis pleyis," in the words of Parliament, "the expensis is unestimable dampnage to the realme."

Blackader's successor was James Bethune, or Beaton, Bishop-elect of Galloway, and a brother of the house of

* Registrum Episcopatus Glasguensis.

Balfour in Fife. He was postulated to the See on 9th November, 1508, and was consecrated at Stirling, on 15th April, 1509. He held other great Church benefices, such as the abbacies of Arbroath and Kilwinning. This prelate enclosed his episcopal palace with a "noble stone wall, of ashler work, towards the east, south, and west, with a bastion on the one angle, and a stately tower, with an embattled wall on the other—fronting to the High Street—where are fixed in different places his coat of arms."* He also augmented the alterages in the choir of the Cathedral. was made Chancellor of the kingdom in 1515, by the Duke of Albany, who was regent during the minority of James V, and, in addition to the performance of his ecclesiastical functions, he took a prominent part in the politics of the times against the party of the Douglasses. This prelate was translated to the See of St. Andrews in 1523.

Gavin Dunbar, of the family of Mochrum, in Wigtonshire, nephew of the Bishop of Aberdeen, of the same name, and tutor to the young King James V, was elected Archbishop on the promotion of Bethune, and consecrated at Edinburgh on the 5th February, 1525. This seems to have been an amiable and gentle-minded prelate, but his lot was cast in troubled times. His reign is principally and specially memorable as that in which the infallibility of the Romish Church and the purity of the ancient faith began to be freely and boldly questioned. With the view of crushing the doctrines of the Reformation, several pious persons had been executed at St. Andrews and Edinburgh. Dunbar was averse to these violent and cruel measures for extirpating the tenets of the early Reformers; but his moderate counsels were overruled by the high powers of the Church; and it was resolved, in 1538, by the use of the faggot and the stake, to strike terror into the hearts of the heretics of the west. A deputation or committee, consisting of John Lauder, Andrew Oliphant, and Friar Maltman, was accordingly sent

* M'Ure's *History of Glasgow*.

from Edinburgh to assist or stimulate the Archbishop in the exercise of these violent means of crushing the Reformation. The persons selected for examples were Jeremiah Russel, one of the Grey Friars in Glasgow—a man learned for the age in which he lived; and John Kennedy, a youth belonging to Ayr, of only eighteen years of age. Upon his trial Russel behaved with manly intrepidity, comforting his young associate, who, at one time, evinced symptoms of weakness, and reasoning long and learnedly against his accusers. It is recorded by M'Ure that Dunbar was greatly moved by the appeal and defence of this bold and sincere friar, and insisted that these executions hurt the cause of the Church, and that it would be better to save the lives of the men, and take some other course with them; but those who were sent from Edinburgh to assist him told him expressly, that if he followed any milder course than that which had been taken at Edinburgh, they could not esteem him the Church's friend; upon which he consented to their condemnation, and they were delivered over to the secular power to be executed. "When they were brought to the place of their suffering," says M'Ure, "they used not many words, but commended their souls to God; after which they were tied to the stake: they endured the fire constantly, without expressing any token of fear or amazement." Their place of suffering was the east end of the Cathedral. It says something, however, for the mild influences of Archbishop Dunbar, that these were the only persons who suffered in Glasgow in connection with the Reformation, to the effecting of which their violent death contributed so materially.

Dunbar, however, albeit an amiable man, was not wanting in that bigotry and narrow-mindedness which at that time specially distinguished his order. On the occasion of Lord Maxwell bringing in a bill into the Scottish Parliament, in March, 1542, to allow the reading of the Bible in the common tongue, the Archbishop protested vehemently in his own name, and the name of all the prelates in Parliament,

against the Act allowing "that the halie write may be usit in our vulgar tongue." To the credit of the legislature, however, the bill passed notwithstanding.

This prelate filled the office of Chancellor of the kingdom from 1528 till 1543, and died 30th of April, 1547. He was buried in the chancel of the Cathedral, in a stately tomb which he had caused to be built for the reception of his remains; but it was entirely swept away when the Reformers obtained the mastery, although the Cathedral itself escaped the fate of many other beautiful ecclesiastical structures which for ages had adorned the kingdom. His character and the transactions of his life are matters of history. If he has been roughly handled by Knox, his greatest admirer could not wish for him a more elegant panegyric than that of Buchanan.*

On Dunbar's death, Alexander Gordon, brother to the Earl of Huntly, was elected by the Chapter; but the appointment being alike objectionable to the Court of Rome and to the Earl of Arran, regent of the kingdom, he resigned the office in 1551. Gordon received from the Pope the solatium of being made titular Bishop of Athens, and the regent conferred on him the Bishopric of the Isles, together with the Abbacy of Inchaffray.

James Bethune, or Beaton, nephew of the celebrated Cardinal, then Abbot of Arbroath, was the next archbishop, and was consecrated at Rome in 1552. He was the last of the long line of Roman Catholic prelates who had held stately rule in these hallowed courts since the days of St. Kentigern. In other times he might have done honour to the elevated station: but the flood-tide of the Reformation had now fairly set in. "Gentle and simple were arrayed against the ancient faith; the wealthy and noble renounced its doctrines, and the lower classes insulted the priests, and 'rabbl'd' the churches and monasteries. Beaton did what a prudent man should have done. He removed whatever was valuable in

* *Registrum Episcopatus Glasguensis.*

the church, and easily portable, into the castle or palace, and summoned around him the gentlemen in the neighbourhood who were still attached to the old form of worship, who, with their adherents and servants, guarded the church and palace from any sudden onslaught of the now furious Reformers. He also called in the help of the most potent man in the neighbourhood, the Duke of Chatelherault [Hamilton], who, by his bond of 6th February, 1558, engaged his faith and truth for the defence of the bishopric. But Beaton fought a losing fight. The Reformers grew in strength as they did in fury; when the last archbishop, becoming at length convinced that he was not struggling with a faction but with a nation, quietly gave up the contest, and retired to France in 1560, escorted by troops of that nation which happened at the time to be in Glasgow. The Reformed religion was then established by law. He carried with him the whole treasures and costly ornaments, chalices, and images of gold and silver, belonging to the Cathedral, and also the valuable archives of the See from the earliest period to his own time.* These were deposited partly in the archives of the Scots College, to which Beaton was a great benefactor, and partly in the Chartreuse of Paris, the

* Nothing is said of the destiny of the Cathedral Library at the "disruption" consequent upon the ejection of the Popish Fathers. Though very limited in point of extent, it was in the preceding generation regarded as of a costly character; but doubtless the invention of printing—by multiplying almost infinitely those stores of knowledge formerly monopolized by the cloister—would vastly lessen their value. About 1450 the Library of the Cathedral consisted of 163 books. They were rare and expensive, and written on vellum, consisting of works on theology; the lives of the saints; books on civil and canon law, missals, &c. There were also a very few on philosophical subjects, and amongst them some of the writings of Aristotle. Dr. Jamieson, in his Account of the Culdees, has given the catalogue of a library of a religious house, viz., the Priory of Lochleven, about the year 1150. No doubt this library was thought at the time to be ample, and to contain all the books the society needed. It consisted, however, of only *seventeen* volumes; and among these there was not a complete copy of the Bible—only some detached parts. The Glasgow Cathedral Library, however, contained an entire copy of the Bible.

convent of which he had appointed the overseers of his foundation at the Scots College. These were to be redelivered when Glasgow should again have returned to the bosom of the Mother Church—"That is," says old M'Ure, with pious indignation, "in his meaning, return to the communion of the Church of Rome—which I hope in God shall never be, but that this Church is so established here, that neither the gates of Rome nor hell shall ever be able to prevail against it."

After serving the unfortunate Mary Stuart as her faithful ambassador at the Court of France, Beaton was continued in the same office after her death by her son, James VI, who eventually restored to him the temporalities of the See of Glasgow. This restitution took place in 1598, when, by an Act of Parliament setting forth "the greit honouris done to his Majesti and the countrey be the said archbishop, in exercising and using the office of ambassadoir," he should be restored to his heritages, honours, and dignities, and benefices, notwithstanding any sentences affecting him; and "notwithstanding that he hes never maid confession of his faith, and hes never acknowledgeit the religion profest within this realme." This last of the line and faith of St. Kentigern died at Paris, on 24th April, 1603, aged eighty-six years, and left all his effects to the Scots College and to the Monastery of the Carthusians.

In its hey-day, the See of Glasgow was endowed with temporal possessions in a most princely style. The archbishops were lords of the Lordships of the Royalty and Baronies of Glasgow; and, besides, there were eighteen baronies of lands which belonged to them within the Sherifffdoms of Lanark, Dumbarton, Ayr, Renfrew, Peebles, Selkirk, Roxburgh, Dumfries, and the Stewartry of Kirkcudbright. It may be assumed that the anticipated scramble for these fair domains quickened the conversion of many of the Scottish nobles to the doctrines of the Reformation.

Mr. Cosmo Innes. in closing his valuable preface to the

“*Registrum Episcopatus Glasguensis*” (to which we have been so much indebted in the preparation of this little work), beautifully remarks—“It is impossible for a student of ecclesiastical antiquities not to look back with fond regret to the lordly and ruined Church, which we have traced from its cradle to its grave, not stopping to question its doctrines, and throwing into a friendly shade its errors of practice. And yet, if we consider it more deeply, we may be satisfied that the gorgeous fabric fell not till it had completed its work, and was no longer useful. Institutions, like mortal bodies, die and are reproduced. Nations pass away, and the worthy live again in their colonies. Our own proud and free England may be destined to sink, and to leave only a memory and those offshoots of her vigorous youth which have spread civilization over half the world. In this view, it was not unworthy of that splendid hierarchy, which arose out of the humble family of St. Kentigern, to have given life and vigour to such a city as Glasgow, and a school of learning like her University.”

REFORMATION EPISCOPACY, &c.

“It was but a poor compliment paid to the new Creed,” says Mr. M’Lellan, “or the strength of the moral and religious convictions upon which it was founded, to consider as necessary for its safety the total destruction of the fascinating edifices, in which had been performed that stately and imposing ritual by which the cunning hierarchy of Rome had superseded the devotion of the heart and understanding.” It may be stated, however, that while the Reformation called into existence a degree of hallowed enthusiasm, without which its great end could not have been fulfilled, it also evoked a spirit of destructive frenzy, which the leaders of the movement might lament but could

not control. The Government issued an order for the destruction of all "monuments of idolatry," but strongly enjoined the preservation of the building itself. The mandate is expressed in the following terms:—

"To the Magistrates of the Burghs.

"Our traist friendis, after maist hearty commendacion, we pray ye fail not to pass incontinent to the kirk [of Glasgow, or such other edifice as might require purification], and tak down the hail images thereof, and bring forth to the kirkzyard, and burn thaym openly. And sicklyke cast down the alteries, and purge the kirk of all kynd of monuments of idolatrye. And this ze fail not to do, as ze will do us singular emplesur; and so committis you to the protection of God.

(Signed) "AR. ARGYLE.

"JAMES STUART.

"RUTHVEN.

"From Edinburgh, the xii of August, 1560.

"Fail not, bot ze tak guid heyd that neither the dasks, windocks, ner durris, *be ony ways hurt or broken*, either glassin work or iron work."

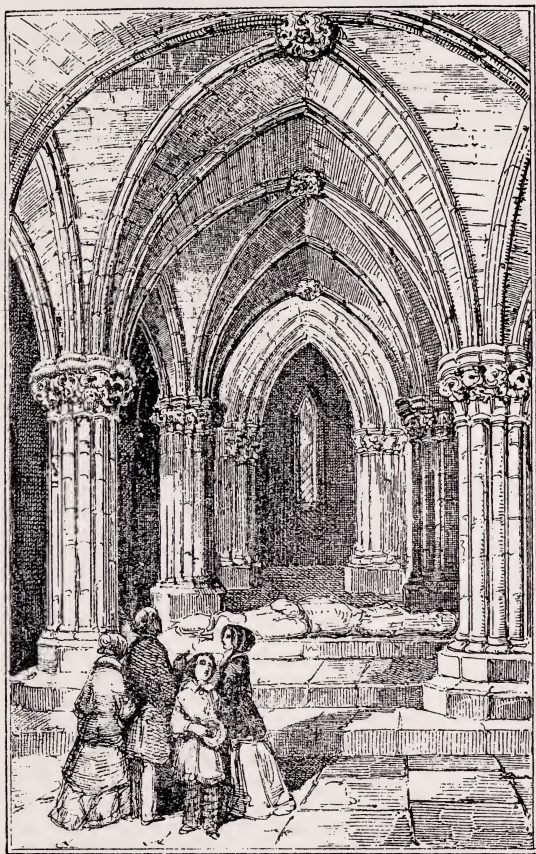
The lords of the congregation evidently desired the work of demolition to go to a certain length, and no farther; but they had raised a spirit which they could not lay again: and the harangues of any itinerate preacher who cursed the temples of the Papists from the copestone to the foundation, were received as much more orthodox and acceptable than the comparatively moderate injunctions of their civil leaders. Accordingly, over considerable part of Scotland, not only were the idols and other accessories of the Roman Catholic religion destroyed; but the churches and cathedrals themselves, which had been so long the pride and glory of the land, were often dismantled, and, in one or two cases, razed to the earth or left in ruins.

Not long after Glasgow Cathedral had been vacated by

Archbishop Beaton, all the altars, chantries, and other appendages which had been connected with the Roman Catholic form of worship, were destroyed. So zealous, or rather fanatical, indeed, were the Reformers in this work of demolition, that they swept away all the monuments which had been erected to the memory, or to mark the last resting-place of men who had been eminent for good works in their day and generation, with the single exception of the tomb of the Stuarts of Minto—a family which, for a lengthened period, had supplied magistrates to the city. This partial destruction of the structures dedicated to the ancient faith did not, however, satisfy the more ardent Reformers, who seemed resolved that all trace and record of the Romish ritual should be utterly swept away, even at the expense of the most splendid architectural triumphs in the land. “Thereupon,” says Spottiswoode, “ensued a pitiful devastation of churches and church buildings throughout all the parts of the realm; for every one made bold to put to their hands; the meaner sort imitating the ensample of the greater and those who were in authority. No difference was made, but all the churches either defaced or pulled to the ground. The holy vessels, and whatsoever else men could make gain of, as timber, lead, and bells were put to sale. The very sepulchres of the dead were not spared. The registers of the church, and bibliothèques cast into the fire. In a word, all was ruined; and what had escaped in the time of the first tumult, did now undergo the common calamity; which was so much the worse, that the violences committed at this time were coloured with the warrant of publick authority. Some ill-advised preachers did likewise animate people in these their barbarous proceedings, crying out ‘That the places where idols had been worshipped, ought, by the law of God, to be destroyed, and that the sparing of them was the reserving of things execrable.’”

The execution of this act for the west was committed to

the Earls of Arran, Argyle, and Glencairn, and they, at the intercession of the inhabitants of Glasgow, had spared the Cathedral; but about this time, it is said, Mr. Melvil, principal of the College, having for a long while solicited the magistrates to have it pulled down, and build *three* churches with the materials, they at last granted him liberty to do so. This critical conjuncture and most happy escape are thus noticed by the same historian (Spottiswoode), who, however, was bitterly prejudiced against Melvil: "In Glasgow the next spring there happened a little disturbance by this occasion. The Magistrates of the City, by the earnest dealing of Mr. Andrew Melvil and other ministers, had condescended to demolish the Cathedral, and build with the materials thereof some little churches in other parts for the ease of the citizens. Divers reasons were given for it, such as the resort of superstitious people to do their devotion in that place; the huge vastness of the church, and that the voice of a preacher could not be heard by the multitudes that convened to sermon; the more commodious service of the people; and the removing of that idolatrous monument (so they called it) which was, of all the Cathedrals in the country, only left unruined, and in a possibility to be repaired. To do this work, a number of quarriers, masons, and other workmen was conducted, and the day assigned when it should take beginning. Intimation being given thereof, and the workmen, by sound of drum, warned to go unto their work, the crafts of the city in a tumult took arms, swearing with many oaths, that he who did cast down the first stone should be buried under it. Neither could they be pacified till the workmen were discharged by the magistrates. A complaint was hereupon made, and the principals cited before the Council for insurrection; when the king, not as then thirteen years of age, taking the protection of the crafts, did allow the opposition they had made, and inhibited the ministers (for they were the complainers), to meddle any more in that business, saying 'That too many churches had



ST MUNGO'S SHRINE.

been already destroyed, and that he would not tolerate more abuses of that kind.' " *

Honour, therefore, to the craftsmen of Glasgow who had the courage to arrest this threatened deed of Vandalism, and by this means hand down to us one at least out of the many splendid edifices reared in Scotland during the Romish supremacy!†

It is pleasing to record that, shortly after this time, a meeting was held of the magistrates, deacons of crafts, and divers other men of repute of the town, who, taking into consideration that that "greit monument," the High

* The truth of this ancient tradition has been questioned, because no entry stands in the minutes of Council of the day, authorizing the destruction of the building; nor is any mention of the affair found in any other ancient record or author. As Spottiswoode is generally trustworthy, and as the tradition has been one of almost universal acceptance for nearly three centuries, there seems to be no good reason why it should be rejected; though some of the circumstances are, perhaps, exaggerated, or not quite accurately related.

† The following version, from the master-hand of Sir Walter Scott, in *Rob Roy*, may not be uninteresting:—

"It is the only metropolitan church in Scotland, excepting, as I am informed, the Cathedral of Kirkwall, in the Orkneys, which remained uninjured at the Reformation; and Andrew Fairservice, who saw with great pride the effect which it produced upon my mind, thus accounted for its preservation:—'Ah! it's a brave kirk—nane o' yer whigmaleries and curlewurlies and opensteek hems about it—a' solid, weel-jointed mason-wark, that will stand as lang as the world, keep hands and gunpowther aff it. It had amaist a douncome langsyne at the Reformation, when they pu'd down the kirks of St. Andrews and Perth, and thereawa', to cleanse them o' Papery, and idolatry, and image worship, and surplices, and siclike rags o' the muckle hure that sitteth on seven hills, as if ane wasna broad enough for her auld hinder end. Sae the commons o' Renfrew, and o' the Barony, and the Gorbals, and a' about, they behoved to come into Glasgow ae fair morning to try their hand on purging the High Kirk o' Popish nic-nackets. But the townsmen o' Glasgow, they were feared their auld edifice might slip the girths in gaun through siccan rough physic, sae they rang the common bell, and assembled the train-bands wi' took o' drum. By good luck, the worthy James Rabat was Dean o' Guild that year—(and a guid mason he was himsell, made him the keener to keep up the auld bigging)—and the trades assembled,

Church, had “cum to great de kaye and ruyne thro^h. taking away of the leid, sklait, and other gray^t. [material] thairof, in the trublus tyme bygane, sua that sick ane greit monument will all uterlie fall down and de kay wt. [unless] it be remedeit,”—they accordingly “all in ane voce hes consentit to ane taxt and imposition of twa hundredth pundis money [Scots] to be taxt and payit be the townschip and fremen thairof, for helping to repair the said kirk, and haldying of it waterfast [keeping it water-tight].” * Such men could never, as has been alleged, have consented to gratify the iconoclastic spleen of Melvil, and the rapacity of the lay lords, to whom the work of destruction and spoliation was committed; and who, with their excited mobs and feudal retainers, brought such unhallowed destruction upon the ecclesiastical monuments of Scotland.

Instead of constructing separate places of worship, in various parts of the city, out of the ruins of the Cathedral, it was much more wisely resolved that the structure should be fitted up to accommodate three distinct congregations; and subsequently this was effected by dividing the nave, walling in the choir, and fitting up the crypt with pews and a pulpit. Parishes or congregations known afterwards as the Inner High, were accommodated in the choir; the

and offered downright battle to the commons, rather than their kirk should coup the crans, as others had done elsewhere. It wasna for love of Papery—na, na!—nane could ever say that o’ the trades o’ Glasgow. Sae they sune cam to an agreement to tak à’ the idolatrous statues of saints (sorrow be on them!) out o’ their neuks. And sae the bits o’ stane idols were broken in pieces by scripture warrant, and flung into the Molendinar burn, and the auld kirk stood as crouse as a cat when the flaes are kaimed aff her, and a’ body was alike pleased. And I hae heard wise folk say, that if the same had been done in ilka kirk in Scotland, the Reform would just hae been as pure as it is e’en now, and we wad hae mair Christian-like kirks; for I hae been sae lang in England, that naething will drive’t out o’ my head, that the dog-kennel at Osbaldiston Hall is better than mony a house o’ God in Scotland.”

* Ancient Burgh Records of the City of Glasgow, presented to the Maitland Club by the late Dr. Smith of Cruthersland.

Outer High, in the nave; and the Barony, or landward parish of Glasgow, in the crypt.

It may be mentioned to the credit of the then civic rulers of Glasgow, that they granted to the College the share of the property, or plunder, which fell to them on the overthrow of the Romish Church; and this grant was confirmed by Act of the Scottish Parliament, in January, 1572.*

The successful result of the Reformation, like that of almost all other revolutions, however just and needful, was productive of much immediate suffering to the inhabitants of Glasgow, especially those of the middling and common sorts. The city at that time was possessed of little domestic, and scarcely any foreign trade. The inhabitants, who then numbered little more than 4,500 souls, principally resident in a few streets around the Cathedral, had found ample means of subsistence by ministering to the wants of the numerous and princely Romish Churchmen, who, in turn, drew their supplies from many a fair domain all over the centre and south of Scotland. The dissipating of the ecclesiastical revenues, however, threw the inhabitants upon their own resources, which seem to have been of a very limited description; and, accordingly, we find them presenting an humble supplication to the Parliament of 1578. The petition (slightly modernised in phraseology) bears to be by the freemen and other indwellers of the city of Glasgow, above the Greyfriars' Wynd thereof, making mention that "whereas that part of the said City that afore the Reformation of the religion was entertained and upholden by the resort of the bishops, pastors, vicars, and others of clergy, for the time, is now becoming ruinous, and for the maist part altogether decayit, and the heritors and possessors thereof greatly depauperit, wanting the means not only to uphold the same, but for the entertainment of themselves, their wyffis, bairnies, and families:"—"And seeing that part of the said City, above the Greyfriars'

* Ancient Burgh Records, presented to the Maitland Club.

Wynd, is the only ornament and decoration thereof, by reason of the *great and sumptuous buildings of great antiquity*, very proper and meet for the receipt of his highness and nobility, at such times as they shall repair thereto." They also complained of "ane great confusion and multitude of markets togidder in ane place about the Croce," and claim some amelioration of their unhappy position. Commissioners were accordingly appointed to "take order for relief of the said necessitie;" and they ordered the markets to be removed farther up the street for the benefit of the petitioners. We have no reason to believe that the shifting of the markets compensated for the banishment of the Roman Catholic Churchmen. The inhabitants eventually recovered their prosperity by relying on themselves, and directing their industry into new channels.

Between the abolition of the old system and the construction of the new, ecclesiastical matters were for a long time left in a state of much confusion. In the first instance, superintendents were appointed over the kingdom, who had the charge of the clergy within certain districts. The west of Scotland was allotted to the care of John Willocks, formerly a Franciscan friar, but who had embraced the principles of the Reformation, and who officiated in Glasgow as a Protestant minister. Mr. Alexander Lauder, the Roman Catholic parson of Glasgow at the Reformation, was allowed to retain the benefice till his death. It was not till 1572, however, that the Presbyterians fairly obtained a footing in the city, in which year Mr. David Wemyss was appointed the first Presbyterian minister. From this period down till the Revolution of 1688, the struggle between the ascendancy of Protestant Episcopacy on the one hand, and Presbytery on the other, was, with slight interruptions, continued with unusual bitterness and acrimony. Episcopacy was favoured by the King and Court, and simple Presbyterianism was no less dear to the great body of the people. From 1572,

For instance, till 1592, a modified Episcopacy obtained in the Church. From 1592 till 1610, Presbyterianism was decidedly in the ascendant. From 1610 till 1638, Episcopacy held the rule. In 1638, the great Glasgow Assembly again secured the supremacy of the Presbyterian form. Episcopacy returned relentlessly in 1622, as a consequence of the Restoration, and struggled on against a persecuted and reclaiming people till 1688, when the Presbyterian form was permanently fixed.

A line of fifteen Protestant Archbishops held the See at intervals, during the alternate rule of Episcopacy and Presbyterianism. We do not think it necessary to notice them individually or at length. They were no longer the princes of the Church in the sense which distinguished their Roman Catholic predecessors: compared with them they filled an insignificant place in the public estimation; and the form of doctrine they professed was hateful to the great body of the people. Some, such as the admirable Leighton, were able and excellent men; others were the mere nominees of noble lay patrons, with whom, by Simoniacal arrangement, they divided the temporalities of the See. None of them did anything to extend or beautify the Cathedral, which had so happily and miraculously survived the storms of the Reformation. Possibly little blame is attachable to the Protestant prelates for this seeming remissness. Their means were limited, and they might foresee that the decorations put up during an Episcopalian reign would be shorn off when the Presbyterians came to rule the house. We learn from the Kirk-session Records, that the reforming ardour had not abated so late as the year 1641, when the Kirk-session effaced from the walls of the Cathedral the last lingering inscription of *Sanctæ Quintęcennę, ora. pro. nobis.* Only two of the prelates put their hands to the fabric of the Cathedral. Archbishop Spottiswoode, the eminent Church historian, commenced to renew the roof, which had been stripped of its lead during the Reforma-

tion troubles, and had only been imperfectly repaired afterwards; and this work was completed by Archbishop Law, after Spottiswoode's translation to the primacy of St. Andrews, in 1615.

A serious disturbance took place in the Cathedral in 1581, on the occasion of the appointment of Mr. Robert Montgomery, minister of Stirling, as Archbishop. This man was objected to, first, because he had made a bargain with the Duke of Lennox to surrender to him the greater part of the temporalities of the See; and next, because he was unsound in doctrine and dissolute in morals. On the day appointed for the Archbishop's preaching in the High Church, the party opposed to him invited Mr. John Howie, minister of Cambuslang, to officiate, and keep the pulpit from the occupancy of the new prelate. Howie was beforehand with him, and had already commenced the exercise, when the Bishop appeared with the King's warrant, addressed to Sir Matthew Stewart of Minto, Provost of Glasgow, giving authority to Montgomery to take peaceable possession of the Cathedral. The Provost and a number of his friends were also in attendance, and desired Mr. Howie to discontinue his sermon, and make way for the Bishop. This the other declined to do, and commanded the Provost, in the name of God, to give no disturbance to the worship. The Provost, however, considered the King's warrant all-sufficient, and resolved that it should be obeyed. A scuffle accordingly began in the church, "where some blood was shed, and honest Mr. Howie was pulled out of the pulpit, and had the hair of his beard, which was long, very ill torn, and several of his teeth beaten out, to the great effusion of his blood, and the manifest danger of his life."* Stuart was excommunicated by the clergy for

* M'Ure's *History*.—Our venerable historian connects this unseemly occurrence with a judgment on the Minto family. He says—"Upon this, as it is creditably reported, and has obtained universal credit here, that Mr. Howie denounced some judgment from God on Sir Matthew and his family, intimating the sudden downfall of his house, and the

tearing their brother's beard; but Montgomery soon became so odious that he found it convenient to resign the See; and afterwards found refuge as a minister of the parish of Symington, in Ayrshire.

During the episcopacy of Law, who had possession of the See from 1615 till 1632, one John Ogilvy, a Jesuit from the College of Gratz, was apprehended at Glasgow, under suspicion of being a Popish emissary sent into the country for treasonable purposes. After a trial, he was found guilty of endeavouring to inculcate Popish principles, tending to destroy the supremacy of the King as head of the Church, and to establish that of the Pope, and was accordingly sentenced to suffer the penalties prescribed to a capital crime. His execution took place in the streets of Glasgow the same day he received his doom.*

It may be worth while to notice Robert Leighton, who was appointed subsequent to the Restoration. He had previously been Bishop of Dunblane, and accepted the elevated dignity of Prelate of Glasgow in the vain but Christian hope of being able to reconcile the two parties which then rent the Church and kingdom. "It was chiefly," says M'Ure, whose testimony is supported by others, "in view of doing good in the west, and bringing both parties out of their fierce contentions in these parts, that prevailed on him to undertake the administration of the See of Glasgow, on the resignation of Dr. Burnet; and it was a year after that he was prevailed on to be transplanted hither, which was in the year 1671. While this pious man sat here, he went round some parts of the country, to the most eminent of the indulgent ministers, to utter decay of his family. So much is certain, that though at that time the family of Minto was one of the most flourishing houses of any gentlemen in the country, and of a very considerable estate, yet in less than seventy years it mouldered so away, that his heir, in our time, was reduced to a state of penury little short of begging, and was subsisted by the charity of his friends."

* Denholm's *History of Glasgow*. Edition 1804.

persuade them to hearken to propositions of peace ; but to conclude, finding that nothing was like to follow on this negociation, which he had all along declared he had in view, to procure peace and promote religion ; but all his endeavours came to nothing. Upon this, the good man, concluding he could do no good on either side, and had gained no ground of the Presbyterians, and was suspected of the Episcopal party, he fully resolved to retire from all public employment, resign his archbishoprick, and spend the rest of his days in a corner, since he saw he could not carry on his great design of healing the breaches of the Church, on which he had so much set his heart." The good Archbishop accordingly induced the Court to accept of his resignation, which it did with reluctance ; and, retiring from Glasgow, he spent the remainder of his days in Sussex, in great privacy. He died in London, in 1684.

John Patterson, formerly Bishop of Edinburgh, was the last of the Prelates. He was a person of no note, and only worthy of mention as closing that long and distinguished line of dignified Churchmen, Catholic and Protestant, which had its commencement with St. Kentigern, in the sixth century. The Revolution of 1688 burst over the kingdom within little more than a year after his appointment, and, with others, he was ejected on the permanent establishment of Presbytery. He retired to a private station, and died in Edinburgh, on 9th December, 1708, aged seventy-six years.

THE GENERAL ASSEMBLY OF 1638.

THE most important event which occurred subsequent to the Reformation was the meeting and proceedings of the great Presbyterian Assembly of 1638, which was held in

the nave of the Cathedral. It was a gathering to which was attached the very highest national interest and importance; and truly the members exhibited a degree of independence and determination not exceeded by the "Long Parliament" of England in the most vigorous period of its history. The Church of Scotland was at this period regulated externally by the Episcopal form of government; but the vast body of the people, and the majority of the nobility and gentry, were devoutly attached to the Presbyterian principles which had been introduced amongst them by the early Reformers. The country had tolerated Episcopacy, but neither loved it nor acquiesced in it. Accordingly, when Charles I attempted to introduce into Scotland a new service-book, which had been prepared by Archbishop Laud, the long-smothered dislike to "Black Prelacy," as the Episcopal form of Church government was subsequently termed, burst forth into a storm of opposition, which eventually became destructive to the whole system, and fatal to the King.

The experiment of introducing the new Liturgy, according to the English mode, was made on 23rd July, 1637, in the High Church of St. Giles, Edinburgh, on which occasion the Dean prepared to officiate before a large congregation. As the reader announced the collect for the day, an old woman, named Jenny Geddes, who kept a stall for the sale of greens, or pot-herbs, in the High Street, bawled out, "The deil *colick* in the wame of thee, thou false thief! dost thou say the mass at my lug?" She forthwith threw the stool* upon which she had been sitting, at the Dean of Edinburgh's head, and immediately a scene of the wildest tumult and confusion ensued. The Bishop of Edinburgh ascended the pulpit to quiet the uproar, but he was driven down; and his life was, with difficulty, saved by Lord Roxburgh, who carried him home in his carriage,

* The stool which is said to have belonged to Jenny Geddes, is preserved in the Museum of Antiquaries, in Edinburgh.

surrounded by his retinue, with drawn swords. The tidings of the attempt to introduce the service-book, and the resistance with which it had been met, flew like wild-fire to the western counties, where the Presbyterian element was strongest; the people explained that this was neither more nor less than an attempt to insinuate Popery once more amongst them, under the shallow guise of a Protestant ritual; and they prepared also not only to resist it, but to overthrow the system of which Laud's Common Prayer Book formed a part. This attempted innovation, therefore, was followed by a closer and more hearty bond of union among the Scottish Presbyterians, who exerted themselves to procure another General Assembly, to consider the state of the Church; and this Assembly was finally summoned to meet at Glasgow, on 21st November, 1638, under the authority of the King, whose consent, it may be assumed, was rather extorted than freely given.

The Assembly accordingly met in the Cathedral Church, and formed one of the most numerous and imposing gatherings that had ever taken place in the kingdom. The majority of the aristocracy of the country was present, either in the capacity of officers of the Crown or elders and assessors from the burghs; three Commissioners were present from each of the sixty-three Presbyteries, and a like number from each of the four Universities. The great mass, however, were not members of the Assembly, but consisted of the trains or "following" which accompanied the barons; and to effect this "demonstration," a little trickery or *ruse* is said to have been used. It was this—that the Presbyterians, the better to ensure a full attendance, not only of the members, but of the nobility and gentry who were friendly to their cause, gave it out that, as the Highlands were infested with robbers, it would be necessary for all those who were zealous in the cause, not only to escort the commissioners

to Glasgow, but to guard them there during the sittings.*

Robert Baillie, who was a member of this Assembly, and afterwards Principal of the University of Glasgow, gives a full account of the proceedings in his interesting letters. As to the preparations made by the magistrates, he says:—
“The town expected and provided for huge multitudes of people, and put on their houses and beds excessive prices; but the diligence of the magistrates, and the vacancy of many rooms, quickly moderated that excess. We were glad to see such order, and large provision, above all men’s expectation, for which the town got much thanks and credit. It can lodge easily, at once, Council, Session, Parliament, and General Assembly, if need should require.”

The scene at the commencement of the Assembly was one of great and unseemly confusion, caused by the numerous bodies of retainers in attendance. Baillie again says:—
“It is here alone, I think, we might learn from Canterbury; yea, from the Pope; yea, from the Turks or Pagans, modesty and manners; at least, their deep reverence in the house they call God’s, ceases not till it have led them to the adoration of the timber and stones of the place. We are here so far the other way, that our rascals, without shame, in great numbers, make such din and clamour in the house of the true God, that if they minted to use the like behaviour in my chamber, I would not be content till they were down the stairs.” The members found their way to their seats with extreme difficulty. The Commissioner occupied a chair of state, with the members of Council and officers of state below and around him; the Presbyterian barons, elders, and ministers, sat at a long low table on the

* Burnet, in his *Memoirs of the Dukes of Hamilton*, says:—“At Glasgow the Marquis [of Hamilton] found the greatest confluence of people that perhaps ever met in these parts of Europe, at an Assembly. On the 21st of November they sat down. The Marquis judged it was a sad sight to see such an Assembly; for not a gown was among them all, but many had swords and daggers among them.

floor, and also on commodious benches rising up in a temporary gallery around ; a little table was set in the middle, “fornent” the Commissioner, for the moderator and clerk ; a high platform was erected at one end of the nave for the young nobility ; and there were “huge numbers of people, ladies, and some gentlewomen in the vaults above.”

The Marquis of Hamilton appeared as the Lord High Commissioner from his Majesty. He is described as a man of sharp, steady, solid, and clear wit ; of a brave and masterly expression ; loud, distinct, full, yet concise, modest, courtly, and all with simple and natural language. The venerable Mr. John Bell, the senior minister of the Tron or Laigh Kirk, Glasgow, preached the opening sermon ; and on the following day Mr. Alexander Henderson was elected Moderator, almost unanimously ; but so many protests were tendered on both sides as to the order of business, that all became weary of them, except “the clerk, who with every one received a piece of gold.” Several days were taken up in keen discussion as to the constitution of, and powers vested in, the Assembly ; and, from the turn affairs took from the beginning, it was evident that the Presbyterians were determined to remodel the government of the Church. Various efforts were made by the Commissioner to check what he deemed the high-handed course of the Assembly ; and at length, on Wednesday, the 28th November, during the seventh sederunt, when the members were about to vote upon the question affirming that they were competent to judge the bishops, the Commissioner produced the King’s instructions and warrant to dissolve the Assembly, which he accordingly did, and left the Cathedral, accompanied by his counsellors and a few of the members of the court.

The loss of the King’s representative was considered to be amply compensated by the adherence, countenance, and encouragement of the potent Earl of Argyle ; and the Presbyterians, thus left to themselves, proceeded with serious earnestness to do the work for which they had assembled,

albeit they were no longer under Royal protection. The Assembly continued in session till the 20th December inclusive, having had in all twenty-six diets, nineteen of these being after the Royal Commissioner had left, declaring their proceedings illegal. Amongst other bold and uncompromising resolutions, they decreed the abjuration of Episcopacy and the Articles of Perth ; they abolished the service-books and the High Commission ; the proceedings of the six preceding Assemblies during the reign of Episcopacy were declared null and effete ; the Bishops of Galloway, Edinburgh, Glasgow, St. Andrews, Brechin, Aberdeen, Ross, Argyle, and Dunblane, were deposed and excommunicated for a number of crimes alleged to have been committed, both in their public and private capacity ; the Covenant was approved of, and ordered to be signed by all ranks, under the pain of excommunication ; churchmen were incapacitated from holding any place in Parliament ; and lastly, a number of ministers and young noblemen were appointed commissioners to procure the Royal confirmation of the deeds of this memorable Assembly. "Thus," in the words of Hume, the historian, "Episcopacy, the High Commission, the Articles of Perth, the Canons, and the Liturgy were abolished and declared unlawful ; and the whole fabric which James and Charles—during a course of years—had been raising with so much care and policy, fell at once to the ground."

The Presbyterians, or Covenanters, as might have been foreseen, had to take up arms in defence of these bold measures ; but these details belong to general history. Next perhaps to his own double-dealing and waywardness, the ruin of King Charles may be mainly ascribed to the Glasgow Assembly, and the events to which it gave rise. According to the records of this celebrated Assembly, the deposed prelates must have been the most abandoned reprobates who ever disgraced the clerical character. It must be remembered, however, that in this case the Assembly was prosecutor, judge, and jury—that the poor

bishops were cashiered in their absence in the most high-handed style—that the mere charge or libel seems to have been taken for truth, and that in the present day such summary convictions, depositions, and excommunications, would be considered to savour of anything but justice. If the destruction of the bishops, however, is regarded as a measure of retaliation for the wrongs which the Presbyterians had suffered at the hands of the Episcopalians, the matter is better understood. The disposal of the prelates is pretty much like that of Drake's chief officer during the "Famous Voyage," of whom it is recorded, with all brevity, that "Mr. Thomas Doughty was brought to his answer—accused, convicted, and beheaded."

It may not be uninteresting to give some extracts on the subject of the bishops, from the quaint letters of Robert Baillie,* one of the wisest, best, and most moderate of the men composing this celebrated Assembly. He says:—

"Hereafter the Bishops' censures came thick upon us. We were fashed to go through with them all, the breach of all the caveats. Galloway [the Bishop of] was the first; besides common faults, he was proven to have preached Arminianism; to have had in his chamber a crucifix, and spoken for the comfortable use he found in it; to have inducted two anniversary fasts in his diocese, and acted in his synod a communion for his ministers at all his posterior synods; he was found to have deposed ministers, fined and confined gentlemen for nonconformity, embraced excommunicated Papists, and professed more love to them than Puritans; to have contemned the exercise of prayer in his family; to have profaned the Sabbath-day in buying horses, and doing anything of his civil affairs openly on it. Before the voicing there was some reasoning about the nature of summary excommunication. * * * Excommunication seemed to me so terrible a sentence, and that obstinacy, the formal cause of it, required admonition, and

* We quote from the Svo edition. Edinburgh, 1775.

some delay of time after the closure of the process, that I voiced him to be deposed, but not presently excommunicated. In this I was followed by some five or six, but the rest went on to present excommunication.

“St. Andrews [Bishop of] libel was, he was proven guilty, besides his common faults, of ordinary profaning of the Sabbath, carding and dicing in time of divine service, riding through the country the whole day, tippling and drinking in taverns till midnight, falsifying with his hand the acts of the Aberdeen Assembly, lying and slandering our old Assemblies and Covenant in his wicked book. It was undertaken to be proven before a committee, near to the place where the witnesses have lived, his adultery, incest, and frequent simony. He was deposed, and ordained to be presently excommunicated.

“The Bishop of Brechin followed. He was proven guilty of sundry acts of most vile drunkenness; also, a woman and child brought before us that made his adultery very probable; also his using of a massy crucifix in his chamber. The man was reputed to be universally infamous for many crimes; yet, such was his impudence, that it was said he was ready to have compeared before us for his justification, but was stayed by the marquis, lest his compearance should have been [taken] for an acknowledgment of the judicatory.

“Ross [the Bishop of] followed. His process was no ways perfect. The long legend of his erroneous doctrines was clean omitted. It was committed to Durie to search for witnesses of a number of errors, which all knew he gloried to preach, even in Edinburgh; but Durie's information came not in time. However, it was proven that two years ago he was a public reader in his own house and Cathedral of the English Liturgy; that he was a bower at the altar, a wearer of the cope and rochet, a deposer of godly ministers, and an admitter of fornicators, a companion with Papists, a usual carder on Sunday; yea,

instead of going to thanksgiving on a communion day, that he called for cards to play, had often given absolution, consecrated deacons, robbed his vassals of 40,000 merks, kept fasts ilk Friday, journeyed usually on Sunday, had been a chief decliner of the Assembly, and a prime instrument of all the troubles both of Church and State. Of his excommunication no man made question.

“There was joined for convoy to the bishops some ministers. * * * Of all our monstrous fellows, Mr. Thomas Foster at Melrose was the first, composed of contraries, superstition, and profanity. * * * He used to sit at preaching and prayer, baptize in his own house, made a way through the church for his kine and sheep, made a waggon of the old communion table to lead his peats in; [said] that to make the Sabbath a moral precept was to Judaize; that it was lawful to work on it; he caused lead his corn on it; that our Confession of Faith was faithless, only an abjuration of better things than those we swore to; he kept no thanksgiving after communion; affirmed our reformers to have brought more damage to the Church in one age than the Pope and his faction had done in 1000 years. This monster was justly deposed.

“On Tuesday, the 11th of December, was our eighteenth session. Orkney’s [the Bishop of] process came first before us. He was a curler on the ice on the Sabbath-day, a setter of tacks to his sons and good-sons, to the prejudice of the Church; he oversaw adultery, slighted charming, neglected preaching, and doing any good there; held portion of ministers’ stipends for building his cathedral; yet, for his mislike of their late novations, and letter of submission to the synod, he was only deposed and ordained, under pain of excommunication, to give token of repentance against such a day. * * * I assented the more willingly to the Moderator’s lenity in this, hoping to have obtained to poor Glasgow [the Bishop of] the like favour, which he instantly craved, but all in vain. * * * Glasgow’s dittay was, beside com-

mon faults, in acting with his own hands, in his provincial synods, the practice of the book of canons; the urging, under pain of horning, the practice of the service-book; the exacting from all the ministers of his diocese 20 shillings of the chalder of victual for his charges at court; the denying to the ministry, at Glasgow, his own feus, and wronging them in their stipend; the selling of commissariats; that he was a grievous oppressor of his vassals, discharged all expectants to preach till they had subscribed idle oaths of his own invention. He was deposed, and ordained to be excommunicated, except he prevented the sentence by satisfaction."

CROMWELL IN GLASGOW.

SHORTLY after the battle of Dunbar, in which the Scottish Presbyterians were signally defeated, and which was fought on 3rd September, 1650, Cromwell took possession of Edinburgh, and thence marched to Glasgow, by way of Kilsyth. Oliver took up his lodgings in Silvercraig's house, situated on the east side of Saltmarket, nearly opposite to the Bridgegate;* and, as he was no less skilled in spiritual than in carnal warfare, he sent for Mr. Patrick Gillespie, a man of influence in the town, then minister of the Outer High Church in the Cathedral, and subsequently Principal of the University. Gillespie was hospitably entertained; and Cromwell having ended the conference by a fervent prayer, the minister gave out amongst the town's folks that "surely he must be one of the elect." Subsequently, Oliver made a formal procession to the Cathedral Church to hear sermon. The greater part of the influential Presbyterians had fled from the city by this time; but Mr.

* This house was removed a few years ago. The room in which Cromwell held his levees had been latterly used as a sale-room for old furniture.

Zachary Boyd, minister of the Barony Church, and the well-known paraphrast, had the courage to remain; and in preaching on that occasion during the forenoon, he boldly and severely inveighed against Cromwell and his Independents. "Shall I pistol the scoundrel?" whispered Thurlow, the Secretary, to his master. "No, no," said the General, "we will manage him in another way;"* and having asked

* Sir Walter Scott, in his *Tales of a Grandfather*, relates the following interesting event, as connected with Cromwell's visit to Glasgow. Although the local historians state that Thurlow asked leave to "pistol" Mr. Zachary, it is much more likely that the Secretary would have been content with pulling him out of the pulpit:—"An officer who sat behind Cromwell (in the Cathedral) whispered something in his ear more than once, and the General as often seemed to impose silence upon him. The curiosity of the congregation was strongly excited. At length the service was ended, and Cromwell was in the act of leaving the church, when he cast his eyes on one Wilson, a mechanic, who had long resided in Glasgow, and called on him by name. The man no sooner saw the General take notice of him than he ran away. Cromwell directed that he should be followed, and brought before him, but without injury. At the same time he sent a civil message to the clergyman who had preached, desiring to see him at his quarters. These things augmented the curiosity of the town's people; and when they saw Wilson led as a prisoner to the General's apartments, many remained about the door watching the result. Wilson soon returned, and joyfully showed his acquaintances some money which the English General had given him to drink his health. His business with Cromwell was easily explained. This man had been son of a footman who had attended James VI to England. By some accident, Wilson had served his apprenticeship to a shoemaker in the same town where Cromwell's father lived; had often played with Master Oliver while they were both children, and had obliged him by making balls and other playthings for him. When Wilson saw that his old companion recognized him, he ran away, because, recollecting his father had been a servant of the Royal family, he thought the General—who was known to have brought the late king to the block—might nourish ill-will against all who were connected with him. But Cromwell had received him kindly, spoken of their childish acquaintance, and gave him some money. The familiarity with which he seemed to treat him, encouraged Wilson to ask his former friend what it was that passed betwixt the officer and him, when the preacher was thundering from the pulpit against the secretaries and their general. 'He called the clergyman an insolent rascal,' said Cromwell, not unwilling perhaps that his

the minister to sup with him, he concluded the entertainment with a prayer of some hours' duration, and which is said by contemporary chroniclers to have lasted till three o'clock in the morning. Cromwell's conduct in Glasgow was distinguished by a most commendable degree of moderation, and testimony is borne to this by those not inclined to speak favourably of him without good cause. Principal Baillie says:—"While these things are a-doing at Dumfries, Cromwell, with the whole body of his army and cannon, comes peaceably by the way of Kilsyth to Glasgow. The magistrates and ministers fled all away. I got to the Isle of Cumray with my lady Montegomery, but left all my family and goods to Cromwell's courtesy, which indeed was great, for he took such a course with his soldiers that they did less displeasure at Glasgow than if they had been at London, though Mr. Zachary Boyd railed on them all to the very face in the High Church."

THE PERSECUTION.

THE High Churchyard contains a memorial of that fiery time when the poor Covenanters were hunted like partridges on the hills, and suffered unto death for conscience' sake. The Duke of York's Vice-regal rule in Scotland, subsequent to the Battle of Bothwell Brig, where the Covenanters were defeated by the Duke of Monmouth, was a most merciless one. As the west of Scotland was the head-forbearance should be made public, 'and asked my leave to pull him out of the pulpit by the ears; and I commanded him to sit still, telling him the minister was one fool and he another.' This anecdote serves to show Cromwell's recollection of persons and faces. He next gave audience to the preacher, and used arguments with him which did not reach the public; but were so convincing that the minister pronounced a second discourse in the evening, in a tone much mitigated towards Independency and its professors.

quarters of the heroic "hill-flock," this part of the country in consequence suffered much more than any other quarter of the kingdom, in hangings, fines, imprisonments, proscriptions, tortures, and confiscations. In 1684, many of the Covenanters were hanged in the city, and their heads stuck on pikes on the east side of the gaol. Their bodies were buried on the north side of the Cathedral; and a tablet erected in more peaceful times is still to be seen there (in a renewed form), pointing out the last resting-place of the martyrs. The inscription concludes with these homely lines :—

"These nine, with others in this yard,
Whose heads and bodies were not spar'd;
Their testimonies foes to bury,
Caus'd beat the drums then in great fury.
They'll know at resurrection day
To murder saints was no sweet play."

"RABBLING" AT THE REVOLUTION OF 1688.

THE last scene of discord or disorder in connection with the Cathedral took place on Sabbath, 17th February, 1689, when there was a "tulzie" as to the possession of the Church, in which the matrons and maids of Glasgow took a part, and in which it would appear they came off second-best. This riot is thus described in "Rule's Second Vindication," dated 1691 :—"The Episcopal ministers in the town being thrust from their churches by the rabble, before the Government was settled, the Provost, Walter Gibson (who had been chosen by the Archbishop), made a paction with the Presbyterians (for preventing confusion), that the keyes of all the churches should be deposited in the hands of two men till the Convention of Estates should determine in the matter. Instead of this, he being absent (may-be of purpose), his brother, Bailie Gibson, hired a company of

ruffians, armed as is above exprest ; who, with one minister (a simple man, whom they prevailed with), went to the church, and found 40 women in the door, fell on them, and sadly wounded 32 of them in a most barbarous manner. The noise of this raised some of the hill-men, who were in town, who beat drums and got to arms ; this occasioned the scattering of the meeting-houses (who were quietly hearing the word) ; some of the sober Presbyterians dealt with the hill-men, and endeavoured an accommodation ; only some of the friends of the women who had been wounded could not be refrained from violence : but what they did was nothing like what the women had suffered." The Vindication then records the names of the "actors in this tragedy, who beat and wounded the women," and also gives the names of the poor ladies who had been so ungallantly flagellated, concluding thus :—"Some of them are not recovered to this day, now after two years: they all have suffered patiently, and wait for a hearing of their cause by a competent judge, as was promised them all ; this was sufficiently attested by John Leckie, then bailie."

The plain reading of this unseemly and ungallant rencontre seems to be that the Episcopalians desired to retain possession of the Cathedral till the government of the Church was settled according to law ; but the covenanting females, who doubtless had a horrifying recollection of the persecutions in the gloomy reigns of Charles and James, were inclined to abolish "Black Prelacy" at once, from the "great fact" that now William of Orange was King. This was the last occasion on which the Covenanters contended for the faith with "an arm of flesh ;" and accordingly we find that in June, 1690, the Presbytery of Glasgow, "considering that this is the first diet after the re-establishment of the Presbyterian form of Church government, direct Mr. Joseph Drew to go to Stirling, and preach to the people of Glasgow, who had been driven there on account of the troubled state of the kingdom."

PRESENT AND FORMER CHURCHES IN THE CATHEDRAL.

WE have seen that the extension and beautifying of the fabric of the Cathedral ceased with the reign of the Roman Catholic prelates. The Protestant Archbishops Spottiswoode and Law, about 1615, replaced the roof in a substantial manner, and, no doubt, the limited means at their command confined their operations to this absolutely essential repair. From that long distant time, up till a period about ten years bygone, when Government worthily undertook the renovation of the Cathedral, the efforts made by the Glasgow authorities were not so much directed to making the fabric better as to prevent it getting worse. These repairs, it must be stated to their credit, have been almost entirely made at the expense of the scanty funds belonging to the Magistrates and Council of the city. In some charters from the Crown to the city of Glasgow, of date subsequent to the Reformation, allusion is made to certain donations said to have been made for the express purpose of upholding the Metropolitan Church. Mention is made of two such grants, dated 21st December, 1613, and 7th November, 1641; but the nature of the grants themselves has not been discovered, nor is it now known whether they were intended to be of a temporary or a permanent character.

It appears from the records of the Exchequer Court that the sum of 1000 merks, or £55, 11s. 1½d., had been yearly allowed by the Crown, out of the tithes of the parishes of Glasgow and the Barony, for the support and reparation of the Cathedral; and for about a century, after paying the preferable claims upon this fund, which left over a mere trifle, the residue was so expended. For many years previous to the close of the last century, even this scanty allowance was entirely dried up, in consequence of repeated augmentations made to the livings of the parochial clergy-

men, who, under the circumstances, had by law a preferable charge on the tithes ; and since then, as already stated, the Cathedral was kept in repairs—or was rather prevented from tumbling down—principally by the care and expenditure of the Magistrates and Council.

The Cathedral is the property of the Crown, in which is also vested the patronage of the living—the Crown thus coming in the place of the bishop, dean, and chapter. For nearly a century and a half, however, the Crown seems to have been almost unconscious that such an exquisite architectural jewel was left to its keeping ; and but for the protecting care of the resident burghers, the Cathedral might long ere this have been past the renovating power of the hand of man. Often have the local authorities knocked at the doors of the Treasury, without a favouring response. One successful instance we may notice. In 1802, a strong application was made to the Treasury, backed by the Barons of the Scottish Exchequer, for a grant. The object of the application was to reseal the Cathedral for the accommodation of the congregation ; to repair and fit up the King's seat as “ a sacred emblem of Royalty,” and to open up and glaze the large eastern window. The petitioners wisely confined their application to the last two objects, and a grant of some £400 was made, we believe. Two years thereafter, the choir, or Inner High Church, was fitted up as we now see it, from designs by Mr. Stark, architect. The pulpit was removed from the south side to the east end, and the King's seat from the north side to the new western gallery, abutting on the old organ screen. It must have been difficult indeed to draw the contemptible sum already noticed from the Treasury coffers, for, before allowing the grant, Government had to be reminded that it had previously made donations for the repair and upholding of the Cathedral Church of Orkney, in 1633 ; for the repair of the Cathedral of Dornock, in 1775 ; and for the repair and fitting up of the High Church of Edinburgh, in 1780. The Crown was not patron of any of

these churches, while Glasgow Cathedral was peculiarly its own. A more generous spirit, however, began to display itself about 1824, when the Government, after a survey by Mr. Reid, the King's architect for Scotland, expended nearly £4,000, principally upon the choir. The whole of the internal masonry was restored, the ribbed vaulting was renewed, and the broken foliage of the richly carved capitals and corbels reappeared in its early beauty.

The Treasury and the Commissioners of Woods and Forests, instigated by the Town Council and a committee of the citizens, have happily made still further amends, during the last ten years, for the neglect and apathy of their predecessors. They have removed abortions of later date which deformed the fair aspect of this exquisite structure; they have brought out many of its pristine beauties, and a few touches more (which, it is to be hoped, Government will have the grace to give) will restore to us the Cathedral as it stood in the days of the magnificent Romish churchmen, when it was the pride and ornament of the land. Lastly, they have committed its keeping to an enlightened local magistracy, who feel honoured by the trust. These recent renovations, on the part of the Woods and Forests, have been executed, we may add, at an expense of £12,800.

THE ARCHITECTURAL FEATURES, &c.

THE Cathedral is situated on nearly the highest ground within the municipality of Glasgow, and in early times its position must have been singularly commanding and beautiful—closely laved on the eastern side by the then pellucid waters of the Molendinar; the Clyde singing on its way to the sea, in the valley below; and lengthening woods and verdant slopes all around. Even now, surrounded as it is by the spires, towers, and domes, and the miles of massive

masonry, of a city with 380,000 inhabitants, the Cathedral retains its early prominence and distinctiveness. It has not been shut into a corner, nor has its beauty been marred by the immediate proximity of mean buildings, as is the case with many of the early English Cathedrals. On a clear day, the view from the Cathedral tower is worth "a day's travel in June." Eastward, the eye ranges over the upper vale of Clyde, with its haughs and woods, the towers of Bothwell, and princely domains of Hamilton, till the view is bounded by the lofty Tinto. Westward, the spectator has before him the course of the Clyde to the ocean, the Renfrewshire hills, the busy town of Paisley, the ruins of Cruickston, Dumbarton, with its rock and fortress, and the serrated peaks of the Argyleshire mountains. North are the picturesque hills of Campsie; and southward, the cultivated braes of Cathkin and Castlemilk; while the wide expanse of the busy city is spread at the gazer's feet, with all its evidences of activity, enterprise, and successful and unceasing industry.

We may here briefly notice the architectural features of the Cathedral, in which we possess one of the finest examples of the early English or First Pointed styles of Gothic architecture in the kingdom.*

THE NAVE.

IN Roman Catholic times, the grand entrance to the Cathedral was by the great western door-way in the Nave; and after having been built up for nearly three hundred years, this original entrance has been restored within the last eighteen months. When occupied as a Presbyterian Church, the porch of admission was by a door-way in the southern façade, between the third and fourth buttress from the

* In this description we chiefly follow the account in Mr. M'Lellan's excellent Essay on the Cathedral.

western end. This also was built up, and the next entrance was by a plain door-way, adjoining the south transept, which had been formed from one of the windows, subsequent to the Reformation, when the Cathedral was subdivided. From the western wall to the Rood screen the nave, internally, is one hundred and fifty-five feet in length. Its entire width, from the north to the south walls of its aisles, is sixty-two feet six inches. The nave proper measures, from the centre of its piers, thirty feet in width. The north aisle is fifteen feet nine inches wide; and the south aisle sixteen feet nine inches. The columns supporting the main arches and walls are, on each side, seven in number, exclusive of the piers of the great tower. The height of the main tier of arches, to the base of the triforium, is thirty-one feet; the height of the triforium is thirteen feet; the height of the clerestory is eighteen feet six inches; the height of the piers of the great tower, including bases and capitals, is forty-four feet; the height of the arches, springing from their imposts, eighteen feet. Between the outer and inner walls of the clerestory runs a narrow gallery, on both sides of the nave. The great western window, which had also been built up, was, in 1812, repaired and furnished with fresh mullions from a design by Mr. David Hamilton. It may be worth while to mention that, in lately restoring the great western door, a small square-formed cavity of great depth was found perforated in the northern portion of the wall, and opening at the side of the door. This was evidently meant for the reception of a strong wooden or iron bar or beam, by means of which the gate could be securely shut on the inside, without the aid of lock or key. That is, when the door is open, the beam is disposed of in this cavity, and when shut, the beam is drawn out, and the other end is inserted in a similarly formed but less deep cavity on the south portion of the wall. Thus, the door bids defiance to the deftest picklock ever constructed.

The chief characteristics of the nave are simplicity and sublimity, arising from its vast extent and uniformity. In Catholic times, the nave, or outer court of the church, was used for marshalling processions on high festivals, or great public solemnities, such as those Bishop Cameron delighted to exhibit when the See was in the fulness of its temporal power and wealth. Subsequent to the Reformation, a partition wall of rough masonry was run up, which cut the nave into two, and the western portion of it was fitted up as a church, and received the name of the "Outer High." Mr. Patrick Gillespie, being the first minister, was settled here in 1648. He rose high in the favour of Cromwell, and was elevated by him to the situation of Principal of the University. The retaining of this church in the western end of the nave was found to be quite inconsistent with a thorough renovation of the Cathedral, which in 1834 was earnestly urged by Mr. M'Lellan and other members of the Glasgow Town Council; and, in 1835, the Council resolved to build a new church for the parish of the Outer High, which they named St. Paul's, and which was completed at a cost to the Corporation of £8,000. They then removed the wall which divided the nave, and, with these spirited proceedings, commenced the restoration of the Cathedral. A committee of citizens co-operated with the Town Council to urge on the Government the necessity of applying a portion of the large annual increase they derived from the Church lands—which in the reign of James I (of England) had been merged in the Exchequer—to the maintenance of the Cathedral; and after long correspondence with the Treasury and with the Woods and Forests, Mr. Reid, the Government architect, resident in Edinburgh, and after him, Mr. Blore, the Government architect, resident in London, were instructed to expend certain sums, voted by Parliament, on the restoration, and for the security of the fabric. By these means a creditable restoration of the nave has been completed. New mullions have been put in the great eastern window; the north transept

window has been taken down and rebuilt ; the rood loft, and descents to the crypts, together with the internal pillars, arches, and groinings restored ; the windows new glazed ; and the whole new paved, under the directions of Mr. Blore. There is much wanting still to complete the nave, particularly the removal of the unsightly glass partition above the rood loft, which obstructs an entire view of the Cathedral—the filling of the windows with stained glass, and a tessellated marble, instead of a plain pavement. The execution of all this is believed to be in contemplation.

THE TRANSEPTS, GREAT TOWER, AND SPIRE.

THE principal features of the transepts are the great northern and southern windows, each of which is placed above two smaller ones, of a similar height to those of the nave, but of more elegant proportions and richer mouldings. The tower forms a cube of thirty feet, and rises about the same height above the roof of the building. It is supported by a pierced quatre-foiled parapet, having square turreted pinnacles at the angles. From this tower rises the spire, attaining an elevation of two hundred and twenty-five feet from the floor of the nave to the top of the weathercock. The spire unfortunately overhangs considerably to the north-east, not from any insufficiency of the foundations, but solely from the want of attention, when it was last repaired from the effects of lightning, in preserving on all sides the exact angle of diminution.* The bell, which so long swung in

* In 1756, the upper battlement of the High Church steeple was so much destroyed during a storm of thunder and lightning, that several skilled persons thought it incurable, without taking down a considerable part of the steeple. In opposition to this opinion, Mungo Naismith, the mason who superintended the erection of St. Andrew's Church, very speedily repaired the fracture, by an effort of great ingenuity in the

the dumpy western tower (which was recently removed), has now been put up in the spire of the Cathedral. It is no less than twelve feet one inch in circumference ; it has a deep, sonorous, and melodious tone, and for generations has acted as the curfew to the inhabitants in this quarter of the city.*

construction of the scaffolding.—Cleland's *Annals of Glasgow*, Edition 1816.

* In the winter of 1789, this bell having been accidentally cracked by some persons who had got admission to the steeple, it was taken down and sent to London, where, in the following year, it was refounded by *Mears*. On the outside is the following inscription:—

In the year of Grace,
1594,

M A R C U S K N O X ,

A Merchant in Glasgow,

Zealous for the Interest of the Reformed Religion,

Caused me to be fabricated in Holland,

For the use of his fellow-citizens of Glasgow,

And placed me with solemnity

In the tower of their Cathedral.

My function

Was announced by the impress on my bosom,

Me audito venias doctrinam sanctam ut discas.

And

I was taught to proclaim the hours of unheeded time.

195 years had I sounded these awful warnings,

When I was broken

By the hands of inconsiderate and unskilful men.

In the year 1790,

I was cast into the furnace,

Refounded at London,

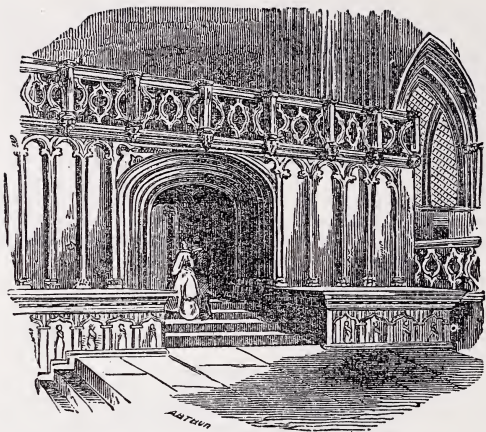
And returned to my sacred vocation.

Reader,

Thou also shalt know a resurrection,

May it be unto eternal life.

Thomas Mears, fecit, London, 1790.



THE ROOD SCREEN OR LOFT.

THE Rood Screen or Loft, which is represented in the above engraving, is projected from a wall running between the two eastern piers of the great tower, and marking the commencement of the choir. The screen contains, in its centre, a low elliptical door-way, the chief entrance, and is enriched on each side with niches, in which are the remains of brackets, which supported the images these niches contained previous to the Reformation. This beautiful screen must have been particularly obnoxious to the Reformers, as no part of the Church bears such marks of their vengeance. This beautiful rood loft evidently belongs to the last period of the Pointed Christian architecture, introduced towards the close of the fourteenth century, and continued till the Reformation, in the early part of the sixteenth. What mystical meanings attach to the double figures in

which the corbels of the tabernacled and buttressed pillars of the parapet terminate, cannot now be explained. The old woman coaxingly pulling or pinching the ear of the shy and modest-looking youth, and the young wenches chucking the chin and making equivocal advances to the old men with whom they are associated, as well as the indications from some other mutilated figures, which we do not choose to particularize, are certainly provocative of anything but modest associations, according to our modern ideas. And yet the peculiarly strict and rigid manner in which anything sensual or obscene was prohibited in the language and conduct of the artists and operatives by whom the sacred edifices were constructed, forbids the supposition that anything of the kind was intended. We are shut up, indeed, to the more charitable conclusion, that they are illustrations of Scripture story or allegory—monitions of the wiles and enticements of vice—executed in that Doric simplicity and matter-of-fact plainness characteristic of the practices of the olden times, both in language and representation. The figures on the front represent eleven of the twelve apostles elected by our Lord—Judas, with artistic justice, being of course excluded. The great organ, or “kist of whistles,” as it was termed—which is believed to have been placed above the Rood screen—was, of course, removed at the Reformation; and a similar instrument was not again seen in Glasgow till 1775, when an organ was placed in the then new Episcopalian Chapel, on the Green.

The descents to the crypt, between the right and left hand arches of the tower, display laborious carving; above them ran a balustrade similar to that of the organ gallery, which was destroyed in the reforming troubles, but is now replaced, and the sculptures, which were much defaced, have also been partially restored. Bishop Blackader’s arms are carved on many of them. “It was by these descents,” says Mr. M’Lellan in his work, “that the grand

processions at the funerals of the nobility and dignified clergy were conducted to the crypt, amidst the blaze of torches illumining the magnificent architecture, and flickering on the gorgeous vestments of the mighty priesthood, while high overhead pealed the thunder of the organ, and the choral swell of the choir, in the solemn chaunt for the service of the dead."

THE CHOIR.

THE Choir, which is the most sacred part of the edifice, in which the principal altars were erected and high mass was performed, is an exquisite specimen of the Early English style; and, happily, it has always been kept in a very creditable state of repair and preservation. This exemption from defacement may be attributed to the circumstance that it was appropriated as a place of Protestant worship shortly after the ejection of the Catholics. The grandeur of the choir, however, is much impaired from the manner in which it is fitted up with pews and galleries. It is hoped, however, that these galleries, which have been most improperly inserted between the columns, may be ere long removed, and the floor seated in a manner corresponding in character with the building. In length, from the centre of the piers of the great tower to those which support its eastern gable, and separate it from the Lady Chapel, the choir is ninety-seven feet; the width is thirty; and the side aisles sixteen feet three inches each; the height of the main storey, triforium, and clerestories, are the same as in the nave. The eastern window contains the only stained glass now to be found in the edifice. The main arches of the choir are, on each side, five in number, resting upon majestic columns, having rich and beautifully

cut foliated capitals, all different in design, but harmonizing in their general appearance. On the vaulting are seen numerous coats of arms of the different bishops and prebends; amongst these, on the left of the high altar, are the Royal Arms of Scotland, placed there in the time of James the Fourth, who, as already stated, was himself a canon and member of the chapter.

The choir was fitted up, in its present form, about forty years ago, by Mr. Stark, the architect of the Hunterian Museum, who removed the clumsy fixings which had stood there since the Reformation. He had the credit of opening up the great east window; but the good taste of many of Mr. Stark's introductions is now freely challenged. It is generally believed that the great altar stood at the east end of the choir, beneath the window; for, although some writers are of a contrary opinion, it is almost certain that there could not be room for one so towering and gorgeous as would pertain to the See of St. Kentigern, within the Lady Chapel immediately behind it.*

* "We cannot terminate this portion of our descriptive sketch without expressing our conviction, that in representing the space eastward of the great window as having been formerly the site of the High Altar, another mistake has been added to the already too numerous errors into which former describers of the Cathedral have fallen. In our opinion, the High Altar must have stood in the choir, below the great eastern window. In this double and cross aisle, or chapel, there is at least no room for it. It could not have stood in the *middle* of the space, for there stand, in a row, the three light-clustered shafts that contribute to support the roof of the lower and extended part of the fabric to which we are referring. *Between* these shafts, and either the larger row of pillars west of them, or the eastern wall, it cannot have stood, because room for an altar of magnitude, and for the performing of service at it, would most assuredly have been wanting. Besides, even the roof is here too low for the *towering* altar that would, we may almost with certainty affirm, occupy the chief place among the *many* altars of St. Mungo's Cathedral. Not without considerable probability, then, do we conclude that this was the *Lady Chapel* of the Cathedral. Such a chapel was a very common appendage to cathedral churches, from the east end of which, and beneath a lower roof, it is frequently projected. From the position,

The church in the choir, the only one now in the Cathedral, is termed the "Inner High." The minister of this church is generally, at the same time, the Principal of the University ; and the two offices conjoined form one of the very few lucrative appointments in the moderately endowed Scottish Establishment.

THE LADY CHAPEL AND CHAPTER HOUSE.

THE Lady Chapel, a double cross aisle, is approached from either of the aisles of the choir. It extends in breadth twenty-eight feet east from the choir, and is in length equal with the width of the choir and its aisles. The groined roof is supported by three elegant clustered columns, and rises to a height of about twenty-five feet ; the small columns of the lanceted windows, and the clustered pilasters from which spring the ribs that supported the vaultings, are crowned with capitals of the greatest intricacy and beauty ; the carving here is still more delicate and elaborate than in the Choir, and the foliage is so deeply undercut that human figures, birds, and animals are seen nestled among its branches ; the bosses of the roof are not less elaborately finished. It is only on two of the windows on the east end of this chapel, and upon the arches at the western end of however, of the eight small windows in this appendage to the church. and from the decorative style of the work around these windows, as well as from the depth of the intervening piers, one is almost tempted to conclude that *eight* small altars, served by as many chaplains, may have existed here previously to the Reformation. A notion this which gains some strength from the recorded fact, that 'almost every saint in the calendar had an altar in the Cathedral of Glasgow ;' and, in this case, may not the more ornamented window recesses on the north have contained the altars dedicated to our Lady and some of the more eminent saints ? At Durham, the Chapel of the Nine Altars occupies exactly the same relative position to the rest of the Cathedral."—Wade's *History of Glasgow*, pp. 40—42.

the aisles of the Choir, that the flowered or toothed ornament is to be seen. The Lady Chapel was long allowed to remain in a pitiable state of neglect, and its exquisite carvings were choked up by the rubbish, dust, and mildew of two centuries ; but the recent renovations have brought them out in their pristine beauty. This chapel contains a solitary monument to the memory of Archbishop Law.

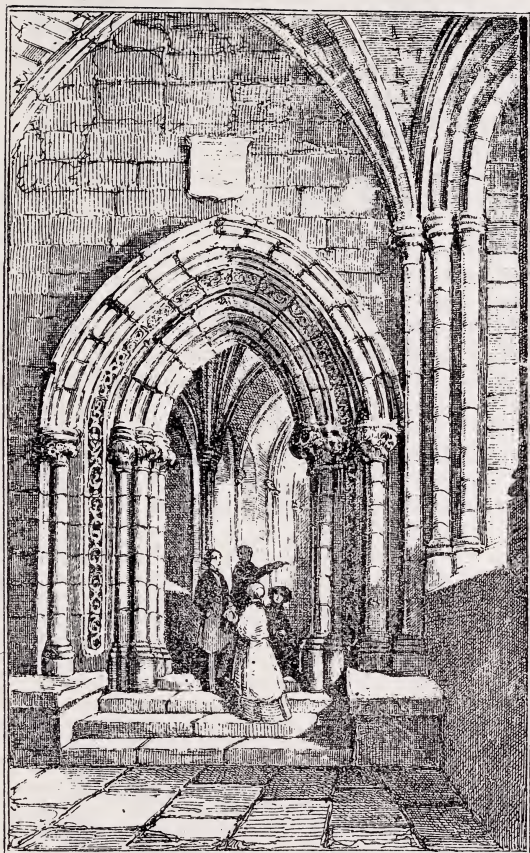
The Chapter House was founded by Bishop Lauder, and is a cube, measuring internally twenty-eight feet, supported by one central column. For a lengthened period subsequent to the Reformation, the Chapter House was the place of meeting of the Presbytery of Glasgow, and it is still used as the vestry or session-house of the Inner High Church congregation.

THE CRYPTS.

It is generally admitted that in Joceline's Crypt, Glasgow Cathedral boasts of the most unique and magnificent structure of the kind of the kingdom ; and the two lesser ones, viz., Blackader's, in the unfinished southern transept, and Lauder's, under the Chapter House, are also considered exquisite gems, especially the former. From the sudden declivity of the site of the Cathedral towards the Molendinar burn on the east, these erections, though not general, became here absolutely necessary to maintain the level of the floors of the church. But the Roman Catholic architects were not content merely to found a substratum for the choir and altar above. They expended all the resources of their art in adorning the spot which was to receive the remains of the lordly prelates and benefactors of the See ; and after the lapse of seven centuries, it stands alone in its dignity and beauty. The crypt extends in length, beneath the choir and Lady Chapel, one hundred and twenty-five feet, by sixty-two in

width; its height, beneath the choir, is about fifteen feet; but at the Lady Chapel, where the soil falls rapidly without, the level of the ceiling is maintained, whilst the floor descends about four feet, making the height of this portion about twenty feet. The principal piers are found here, as a matter of course, beneath those of the superstructure; but in addition to these, two rows of columns support the pavement of the centre area of the choir, whilst an additional pillar of smaller dimensions is placed between each of those carrying its main piers. The piers assume every possible form of triangular, round, and multangular, and are embraced by attached columns, having capitals of all possible varieties, from the simple Norman to the most intricate foliage. The groinings springing from the columns are very numerous, particularly beneath the chancel, where they exhibit an astonishing combination of interesting tracery, and richly carved bosses, the splendour of which has attracted the admiration of the ablest judges. A tomb, at the eastern end, upon the raised platform of which is placed the recumbent effigy of a bishop in his robes, is consecrated by tradition as that of St. Kentigern. This is exceedingly apocryphal. Mr. M'Lellan observes, and few will decline to subscribe to his opinion—"If this tomb be really his (St. Kentigern's), the bones of the saint must have been carefully preserved, to be deposited in a structure which was founded five hundred years after his decease. I think it much more likely to be the tomb of Joceline, the founder of this part of the Cathedral: it occupies the place of honour, to which from that circumstance he was well entitled. This monument has not escaped devastation from the hands of the Reformers—the head of the figure is struck off, and the two lions which supported the bishop's arms are demolished."

In Catholic times, the Crypt was used as a place of sepulture; but all traces of the remains of the prelates, and the benefactors to the See, who shared their resting-place in death, were dispersed at the troubles of the Reformation.



ENTRANCE TO CRYPT
Founded by Bishop Lauder:

Subsequently to this, the Crypt was appropriated as the place of worship of the Barony or landward parish, which had then been disjoined from the City parish. Since the days in which the early Christians assembled in caves and the recesses of the forest, a more unique place of worship than this underground charnel-house has rarely been known. Irregular clusters of pews were interspersed between the dense colonnade of short pillars which supported the low arches, and here the congregation assembled to worship in the "dim religious light" supplied by the slanting rays which struggled inwards from the bright world without.* Pennant gives it as his opinion that the church was only fit for the singing of the "*De profundis, clamavi ad te, Domine,*"—(Out of the depths I cry to thee, O Lord.) This extraordinary place of worship was retained by the Barony parishioners almost till our own times, for persons still living have there attended the preaching of the word. It was only vacated by the congregation about the year 1801, when the present Barony Church, situated within a hundred yards of the south-west of the Cathedral, was erected.

The long retention of this gloomy church can only be

* The Barony Church in the Crypt is thus graphically described in Sir Walter Scott's novel of *Rob Roy*:—"We entered a small, low-arched door, secured by a wicket, which a grave-looking person seemed on the point of closing, and descended several steps, as if into the funeral vaults beneath the church. It was even so: for in these subterranean precincts—why chosen for such a purpose I know not—was established a very singular place of worship. Conceive an extensive range of low-browed, dark, and twilight vaults, such as are used for sepulchres in other countries, and had long been dedicated to the same purpose in this, a portion of which was seated with pews, and used as a church. The part of the vaults thus occupied, though capable of containing a congregation of many hundreds, bore a small proportion to the darker and more extensive caverns which yawned around what may be termed the inhabited space. In those waste regions of oblivion, dusky banners and tattered escutcheons indicated the graves of those who were doubtless 'princes in Israel.' * * * Surrounded by these receptacles of the last remains of mortality, I found a numerous congregation engaged in the act of prayer."

attributed to the heritors or landowners of the parish being too parsimonious to assess themselves for the building of a proper edifice. They worshipped God underground, in a gratis tabernacle, rather than in the light of day, in a church built at their own charges. In some old Council Records it is stated, that in Zachary Boyd's time (who was contemporary with Cromwell) it was arranged that a Barony Church was to be built at the "nether end of the land called the Shot of Carntyne, bounded on the southward by Carntyne burn, and on the west side, a little beyond the place, by the shot well at a great fixed stone." The heritors, however, never built this church; and towards the close of the last century, when, by long experience, they had become convinced that their underground tabernacle was unsuitable and uncomfortable, they actually applied for the unoccupied space between the choir and the then division wall of the nave that they might fit it up as a church. But they were eventually shamed into building their present church.

The Cathedral was not quit of the Barony heritors, however, for they had no sooner left the crypt, as a church, than they took possession of it as a place of sepulture for their own kindred. The unseemly spectacle which this beautiful crypt presented for many a day, may be well understood by the following remarks, written while the nuisance was in existence. Dr. Strang (the present City Chamberlain) in deploring this mutation of a church into a graveyard, says:—"We cannot sufficiently deprecate the taste of the individuals who reconverted the lower portion of the Cathedral into a burying-place. The splendid architecture for which this part of the venerable pile was so remarkable, has, under the Vandal hands of these mutators, been entirely spoiled. The lower shafts of the columns have been buried five or six feet in earth, while the walls have been daubed over with the most disgusting emblems of grief. We should like to know by what authority the Barony heritors have taken possession of a Government Cathedral."

Mr. M'Lellan's remarks on this desecration are no less terse than truthful. He says:—"In allocating the crypt, they (the heritors) have marked the size of the lairs by rows of sharp-pointed iron railings of about four feet in height, which serve no purpose of protection, and confine the spectator to two narrow passages. The original level of the floor has been raised by the introduction of fresh mould, covering up the bases of the columns and a portion of the shafts, thereby rendering the ceiling, which was formerly low enough, still lower. The lanceted windows are all built up, excepting a very small space at the top, which gives the crypt, what it had not before, a gloomy and dismal appearance. The pillars, instead of exhibiting their natural colour—a warm russet, and bearing the marks of the chisel as fresh and clean, after seven hundred year's exposure, as if they had been carved yesterday, are, many of them—and that in the most splendid part of the structure—painted with soot or lampblack, besmeared over clustered column, carved capital, and ornament of every description: and this black blazonry is liberally besprinkled with white tadpoles, representing tears, giving the place a most horrific appearance."

Happily, within these five years past, these tawdry emblems of grief, along with the rusty railings, and the foul compost which buried the bases and shafts of the columns, have now been removed, and the former repulsiveness of the crypt is forgotten in the feeling of admiration and pride inspired by its restored dignity and beauty.

The crypt of the unfinished southern transept of Bishop Blackader is universally admitted to exhibit some of the most beautiful workmanship about the Cathedral. The length over the walls is fifty-nine feet by thirty-five feet six inches in breadth. For a lengthened period the entrance was by a door from the churchyard at the south end; but the entrance to this crypt, as well as to Bishop Joceline's, is now from the interior of the Cathedral, by descents formed under the transepts, thus realizing the intentions

of the bishop, and the early practice of the Romish Church. This crypt is supported internally by three rich clustered columns, with beautiful foliated capitals. The carvings in this crypt have been of a very fine order, and there may be still traced out the arms of the bishop, near the southern door; and over the window outside, various figures of animals, and a representation of Eve partaking of the forbidden tree of knowledge—the latter on the east, near the choir. It is not more surprising than agreeable, that this beautiful piece of workmanship has descended to us in such a fair state of preservation; for it is matter of fact that a warden of the churchyard, in times not long distant, appropriated the terrace on the roof of the transept to the purposes of a garden, the moisture exuding from which had, of course, a very destructive effect on the arches below. It is now, however, thoroughly protected. The solum of Bishop Blackader's crypt was used for a lengthened period as the burying-place of the city clergy and some few privileged families. The same system of purification has now been resorted to here as in the case of Bishop Joceline's crypt.

A similar, but less extensive erection on the north side of the Cathedral, is known by the picturesque title of the "Dripping Aisle," from the constant oozing of water from the roof, in a manner which seemed mysterious to the uninitiated. It has been also used as a burying-ground by private families, but by what authority we know not. The roof has been renewed in a plain manner.

THE LATE WESTERN TOWER AND CONSISTORY HOUSE.

THESE erections, which were built closely against the western end of the Cathedral, and formed the most prominent object of the view in approaching the church from the city,

have been removed within the last four years. They were very generally set down, by men of taste and architectural knowledge, as abortive afterthoughts or excrescences, which had no connection with the pristine designs of the Cathedral; but a curious controversy was carried on for some time with the view of proving that this old tower claimed honours of antiquity even superior to those of Bishop Joceline's Crypt itself. In the progress of removal evidence was obtained which showed that this latter supposition was entirely groundless. In matter of fact, the tower was a squat, dumpy erection, rising to the height of about 120 feet; and from a legacy in the will of Archbishop Dunbar, for the erection of a "Campanile," it is believed to have been built only a few years before the advent of the Reformation put a stop to all further extensions of the Cathedral. The clock and bell were placed here. The latter is now, as already stated, removed to the main tower.

The Consistory House was a large high-gabled tenement, supported by buttresses, and lighted on the south side by a variety of plain square-headed and pointed windows. The Consistory and Commissary Courts were held here; and here also were kept the Records of the Court, and an immense mass of documents, amounting to many waggon-loads, connected with pleas and processes before the Courts, extending over a period of two or three centuries. When the Commissary Court was abolished, about thirty years ago, the records were sent into Edinburgh; but an immense quantity of curious papers remained, not properly belonging to this Court, and as no one seemed to care for them, they were allowed to disappear, having either been burned, or carried away by any one who took a fancy to a handful of what seemed a litter of manuscripts. Some of these documents which have been preserved, are exceedingly interesting, and throw curious light on the manners of a bygone age. It is most humiliating to admit that this work of spoliation and destruction has taken place within these last dozen years.

Though much remains to be done, the repairs and restorations made on the Cathedral by Mr. Blore, on the part of the Government, have, nevertheless, been of a most extensive and valuable description. The great crypt, as already stated, has been cleared and repaved; the nave has been restored in its side walls and columns; the windows glazed; and a new ribbed roof completed. The local Glasgow committee urged the Government, in order that the central part of the structure might be supported, and the original design, as left unfinished by Bishop Blackader, completed, that the transepts, which (particularly the north one) were in a dangerous state, should be taken down and extended; and, provided the Government did so, the local committee undertook to raise subscriptions among the citizens to erect two western towers, corresponding in grandeur with the architecture of the structure. The Government, however, declined to extend the transepts; but they took down the greater portion of the north transept, and rebuilt it, and put new mullions in the great window of the south transept, and at the same time restored the unfinished portion of Bishop Blackader's Crypt. But what is of vast importance, they have cleared away the external soil around the whole building, to the depth, in many cases, of seven feet, and conducted the surface waters in proper drains off the foundations. This displays the structure in its proper elevations, and has added greatly to the security and beauty of the building. The repairs of the Lady Chapel have been most judicious; and the local committee still hope to prevail on the Government to remove the galleries, which have been most improperly inserted between the columns of the grand choir, and also to furnish the floor with seating corresponding in character with the building. [It will be observed from the "Addendum" that this latter improvement has been made.]

HER MAJESTY'S VISIT TO THE CATHEDRAL.

So far as we can ascertain from olden records, Royal visits to our Cathedral have been "few and far between." The inauguration of the wooden erection of Bishop John was countenanced by the fostering presence of the pious King David I, who then bestowed upon the establishment the lands of Partick and others. Edward I, during his unwelcome sojourn in Glasgow, in 1301, performed his devotions in the present structure, which then existed pretty much as it does now, with the exception of the tower and steeple, the chapter house, and Blackader's aisle. The vestments for the coronation of Robert the Bruce were prepared by the patriotic Wishard, the Bishop of Glasgow; and there is little doubt that the steps of the heroic King must have been more than once directed to the Cathedral Church, which, even then, incomplete as it was, was one of the most imposing religious edifices in the land.* James IV, who was a Canon of the Cathedral, had throughout life an affection and veneration for See and structure, paid several visits, and was mainly instrumental in raising it to the archiepiscopal dignity. Indeed, there is little doubt that all the princes of the Stuart line, so long as Scotland remained an independent kingdom, often delighted to honour the metropolitan church of the west with their presence.

For the long period of more than 250 years the Cathedral

* Edward I "accused the Bishop to the Pope of not only failing to excommunicate Bruce for the slaughter of Cumyn, but of giving him absolution for the deed five days after it was committed; and of providing him, from his own wardrobe, with the garments and robes in which he was crowned at Scone."—*Origines Parochiales Scotiæ*. [Bannatyne Club Publication] Edinburgh, 1851. The patriotic Bishop is reported to have urged upon his flock that it was more praiseworthy to fight *for* Robert the Bruce in Scotland, than *against* the Saracens in the Holy Land.

was unvisited by Royalty; the structure itself had fallen on evil times; and dirt, dust, confusion, and wreck, both without and within, had done much to obliterate those fine proportions of which the Scottish people of former times were so justly proud. If inspected any time previous to the last few years, Glasgow Cathedral must have been rather venerated and lamented as a ruin, than honoured and praised as an existing architectural triumph. Happily the work of renovation and improvement had proceeded so far that the Cathedral could be presented in proper case to the inspection of her present Majesty, when she honoured it with her memorable visit, on the 14th August, 1849.

Her Majesty's visit to the Cathedral was indeed peculiarly interesting, and, next to the welcome acclaim of the people, must have gratified the Royal party more than anything which occurred during the visit to the city. The fine old pile had been specially cleaned, externally and internally, under the directions of Mr. Patrick, the excellent warden of the High Church grounds. The venerable Principal Macfarlan, who had been appointed to conduct her Majesty over the Cathedral, made his way thither on foot from his residence in the College, soon after the booming of the great guns had announced that her Majesty was at the Broomielaw. He was heartily cheered. The Royal party reached the Cathedral about one o'clock, and was received at the outer gate by the Principal, attended by the members of his session. On entering the grounds, the Principal took his position immediately behind her Majesty. The beautiful view of the Necropolis on the opposite side of the Molendinar, at once attracted the attention of Prince Albert, who expressed himself delighted, and called her Majesty's attention to the prospect. On turning his eyes to the Cathedral, the Prince appeared to be no less delighted, and exclaimed, "How splendid! truly it is a magnificent old building." Her Majesty then entered by the great western door, and passed slowly up the nave,

along the centre of which fine crimson carpeting was laid. Before entering, her Majesty desired the ladies of her suite to be sent for. During the inspection, her Majesty was accompanied by the Prince of Wales and the Princess Royal, the Principal and his elders, and followed by Lady Jocelyn, the Hon. Miss Dawson, Sir George Grey, Sir James Clark, the Lord Provost and Magistrates, Sheriff Alison, and Mr. Hastie, M.P. Her Majesty seemed at once struck with the majestic architectural proportions of the structure, and surveyed it from floor to roof with evident interest and delight. On the left hand side, and near the entrance to the Inner High Church or choir, was placed upon an oaken table a fine old folio black letter Bible, which her Majesty inspected with much minuteness, and listened with much attention while the Principal detailed its history.* The Queen expressed her satisfaction at seeing this interesting copy of the sacred Scriptures in such excellent preservation. The party then entered the choir by the main door, situated under the present temporary gallery, and moved up to the pulpit, from which they surveyed this portion of the Cathedral. Moving to the left, and skirting, so to speak, the Lady Chapel, her Majesty and the Prince descended to the Chapter House, which they minutely surveyed. Returning, they made a circuit of the Lady Chapel, in which the Principal pointed out the beautifully adorned tomb of one of the Archbishops.

* To the old Bible, which was inspected so carefully by her Majesty, a somewhat curious history belongs. Though the undoubted property of the Cathedral, it has not been in the church since the period of the rebellion of 1745, until recovered a few months before, by the energy and assiduity of Mr. Allan Clark, one of the elders of the High Church. Mr. Clark, having learned that it was in the hands of a blacksmith, claimed and recovered it; and we have no doubt it will now remain in the possession of the Inner High Church so long as the boards and leaves hang together. The volume has been used by the "reader" at the High Church subsequent to the Reformation, when the great majority of the people of the "common sort" were unable to read for themselves. It was printed in 1617.

The Royal party left the Lady Chapel by the south door, and, passing through the church to the nave, descended to the magnificent crypt. Her Majesty seemed to need no guide to this unique and exquisite portion of the Cathedral, and, in fact, was well acquainted with its history. The reputed tomb of St. Kentigern was pointed out, and the magnificent groined arches, with their beautiful chiselling, part of it as fresh as when it passed from the hands of the craftsmen 700 years ago. Her Majesty and the Prince then entered that portion of the structure under the Chapter House, and inspected the curiously carved old figures which are ranged round the wall, and which, in times long past, must have formed portions of the Cathedral. At this point her Majesty seemed to be struck with the kindly notion that it was a pity so much beautiful architecture should not be seen by all those who were dear to her, and accordingly the younger Royal children were sent for. When they arrived, the crypt was re-examined, and Prince Albert was so much interested as to get up upon the ledge of the interior wall, that he might examine the workmanship of the arches more minutely. The Royal party then emerged from the crypt, and on passing, looked into Blackader's Aisle, but did not enter it. The Inner High Church was again inspected, possibly for the benefit of the children, who had not previously seen it; and finally, her Majesty and suite retired, as they had entered, by the great western door, evidently much delighted. Her Majesty was escorted to her carriage by the Very Reverend Principal, and drove off slowly to the College, amidst the loudest plaudits. While her Majesty was inspecting the building, the Queen's Anthem was ably performed by the children of the Blind Asylum, who, unseen by the august visitors, were accommodated in the Infirmary grounds. We may here mention that her Majesty inspected the books (in Mr. Alston's raised type) which are used by the blind; and the Very Reverend Principal took occasion to

mention that the pews in which the books lay were usually occupied by the children of the institute. Her Majesty turned over the book with much attention, and Prince Albert seemed to be similarly interested. So far as sight-seeing was concerned, we have no doubt that the inspection of the Cathedral was the grand feature in her Majesty's visit to Glasgow.

While these sheets are passing through the press, we are delighted to learn that the Royal visit is likely to be productive of important and beneficial results. The interior walls present nothing but the bare stone building, and we learn that the lower portions are to be beautifully panelled in stone, and otherwise ornamented. This, we have reason to believe, is owing to the kindly suggestion and recommendation of Prince Albert, consequent upon his visit. Happily the Government is at liberty to carry on the work of renovation and improvement in this time-honoured ecclesiastical structure without the obstruction or interference of either Bishop, Dean, or Chapter; nor is there any reason to apprehend that the liberal and intelligent Presbytery of Glasgow will attempt to impede the progress of restoration in the Cathedral of St. Mungo, though the less enlightened Presbytery of Kirkwall has done all in its power to perpetuate the galleries, high pews, and other deformities, which the Government wished to remove from the Cathedral of St Magnus.

THE RECORDS OF THE CATHEDRAL.

WHEN Archbishop Bethune removed from Glasgow to France, at the time of the Reformation, in 1560, he carried with him almost all the muniments and registers of his diocese, as well as much of the plate and jewels of his

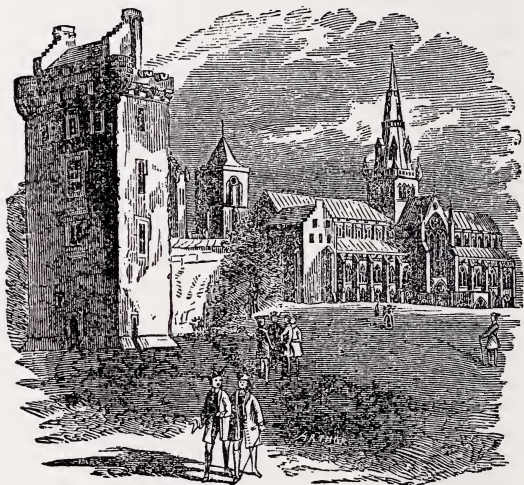
church. The records were deposited by him partly in the archives of the Scots College, and partly in the Chartreuse, at Paris. These contained an ample and authentic history of almost all important matters connected with the See of Glasgow, from its restoration by Bishop John, in the early part of the twelfth century, till the overthrow of the Papacy in North Britain. These records were most carefully and accurately arranged, subsequently to 1692, by Mr. Thomas Innes, a Roman Catholic Scotsman, who acted first in the capacity of *Præfectus Studiorum*, and finally of Vice-Principal of the Scots College. Authentic and notarial transcripts of the Chartulary and other documents were procured by the University of Glasgow in 1738, and subsequent years; and the Magistrates of Glasgow, in 1739, obtained authentic copies of the writs which were judged most to concern the city. The valuable records taken away by Bethune still remained at the Scots College in Paris when the Principal and the brethren were scattered by the outburst of the first French Revolution. Alexander Innes, the great-grand-nephew of Mr. Thomas, alone remained at his post in the College, and only escaped execution, along with the English nuns, by the timely overthrow of Robespierre. The well-known and respected Abbé Paul Macpherson, when visiting Paris, in 1798, learned from Innes, that before the inmates of the College fled, they had packed up in barrels the principal part of their valuables, including many of their MSS., and sent them, for safe keeping, to a confidential agent at St. Omers. These papers have never been recovered. The agent alleged that his wife burned them in his absence, fearing that he might get into trouble by retaining them in his possession. This story was not believed by Innes; but whether true or no, the papers have not been forthcoming to this day.

Notwithstanding the deportation to St. Omers, a number of papers still remained in the College, including not a few of those which were carried from Scotland by the last

Romish Archbishop. From this valuable stock Macpherson was invited by Innes to select, and convey to Scotland those which he might deem most important. Amongst these selections was the highly-prized original Register or Chartulary of Glasgow, in two volumes, which, after passing through the hands of Bishop Cameron of Edinburgh, was eventually, with other papers from the same olden repository, transferred to the keeping of Bishop Kyle, in Banffshire. This ancient Register is in vellum, and much of it is written in the hand of a scribe of the twelfth century. Another important book brought from France by Macpherson, left with the late Mr. Chalmers, and by him communicated to Mr. Thomson, the President of the Bannatyne Club, was the *Red Book*, or *Liber Ruber Ecclesiæ Glasguensis*. It is also written on leaves of vellum, and contains entries down to 1476. Practically, however, the most valuable record is the authentic transcript obtained by, and now in the possession of, the University of Glasgow. It is in two volumes quarto, bound in old red French morocco, and consists of 1216 pages. These volumes contain not only a full copy of the *Ancient Register*, and the *Red Book*, but a large number of original charters not recorded in either; but which, at the date of transcription, were preserved in the archives of the Scots College, or the Chartreuse, at Paris. All the entries have been most carefully collated and copied, and the whole is attested by the signature of John Gordon, Principal of the Scots College, dated at Paris, 31st December, 1766.

From these, and many other interesting, but less important records, Mr. Cosmo Innes has prepared the valuable and elaborate contribution to the Maitland Club, entitled, "*Registrum Episcopatus Glasguensis*," printed in 1843, and which now throws the full light of historical truth on many great events connected with the See of Glasgow, which were either altogether unknown, or erroneously recorded by chroniclers who have written since the Refor-

mation. Much that was well worth the keeping may have been lost by the negligence or the dishonesty of the St. Omers agent ; but it is matter of thankfulness that so much has been preserved, after escaping the vicissitudes of time, and the destructive ordeal of the French Revolution.



THE ARCHIEPISCOPAL PALACE, OR BISHOP'S CASTLE.*

THE Bishop's Castle stood a little to the westward of the Cathedral, on the ground now forming the site of the Glas-

* We insert here an engraving of the ruins of the Bishop's Palace as they stood previous to 1790, along with the old Tower and Consistory House, and the outline of the Cathedral.

gow Infirmary, and persons still living have seen its ruins. There is no record extant to tell when the first portion of the structure was founded; for, like the Cathedral itself the Castle was the work of successive prelates, and it was altered or extended according to their varied tastes, and the circumstances of the times—at one period guarded and strengthened as a fortress, and at another, when the necessity of defence gave way to the consideration of convenience, more resembling a palace, with its fair gardens and ornamental courts. The “great tower,” and some other parts of the structure, were built by the “magnificent” prelate, John Cameron, sometime between 1430 and 1450. A smaller tower was built by Bishop Bethune a short time after the battle of Flodden, and he also surrounded the Castle with a protecting wall. A very handsome gateway was erected by Bishop Dunbar—the last but one of the Roman Catholic prelates; and this was, in all likelihood, the last kindly hand lent to the extension and embellishment of the residence of the ecclesiastical princes of Glasgow.

The Protestant prelates partially repaired, and occasionally resided in the palace; but the insecure character of their own tenure, and the disjointed times in which they lived, confined their attention merely to keeping the place habitable. Morer, who wrote his short Account of Scotland about 1689, says that “at the upper end of the great street stands the Archbishop’s Palace, formerly, without doubt, a very magnificent structure, but now in ruins.” In 1690, however, when Captain Slezer drew his picture of Glasgow, the building was evidently quite entire externally; for all its turrets are sharply outlined, and Bishop Dunbar’s handsome gateway occupies a prominent position in the foreground. So late comparatively as 1715, the Castle was still so entire as to be hastily fitted up as a prison-house of 300 of the Highland rebels. But after this period, it would seem that no one cared for it, and it underwent a process of silent but rapid demolition. It is matter of fact that some build-

ings, still existing in the city, were raised from stones taken or stolen from its dismantled walls. In 1789-90, the last remains of the Castle were removed to make way for the present Infirmary buildings. The Scottish authorities, however, who were the legal curators or custodiers of the building, were not unwarned as to the spoliation in progress, and to their apathy or neglect its demolition may be charged. This is fully evidenced in the following note to the *Registrum Episcopatus Glasguensis* :—"Among the scattered leaves saved from the fire at the Exchequer, in Edinburgh, is a representation to the Barons, by 'Robert Thomson, merchant in Glasgow,' dated 1720, which sets forth that 'the Castle formerly possess'd by the Archbishops is, throw its not being inhabited thes many years past become wholly ruinous. * * * And also that some bad men are become so barbarous and unjust as to carry off the stones, timber, sklates, and other materials belonging thereunto, and apply the same to their own particular use, to the shame and disgrace of the Christian religion. * * * Which the said Robert Thomson, as living neer to the said Castle, thought his duty to represent to your Lordships.'"

The Bishop's Castle was twice besieged. In the course of the troubles during the minority of Mary Queen of Scots, the Earl of Lennox placed a garrison in it, which was assailed by the troops of the Regent Arran, who battered the walls with engines, which were then regarded as of immense power, viz., brass guns, carrying balls of from ten to twelve pounds weight. For nine days the garrison made a heroic defence, but on the tenth day it surrendered, on condition of being allowed to retire unharmed and unmolested. To the foul disgrace of Arran, however, the brave defenders were almost all butchered so soon as they opened the Castle gates. In the subsequent reign, the Castle sustained another siege. It was then held for the young king, when it was assailed by the Hamiltons, who had taken up arms in the cause of the deposed Mary. The garrison consisted, it

is said, of only twenty-four men ; but it succeeded in defending the place until the besiegers were compelled to retire on the approach of the army sent by the English Queen to “compose” the troubles in Scotland.

THE BUILDERS OF THE CATHEDRAL.

ARCHITECTS OF THE MIDDLE AGES.*

HISTORY or tradition has not given us the name of the able man who conceived “the plans” from which our magnificent Cathedral was afterwards elaborated. It may be interesting, however, to devote a few sentences to the class to which he must have belonged. It is now pretty well ascertained that the Christian Pointed architecture made its appearance much about the same time in England, France, Italy, and Germany. It is also quite certain that the freemasons were the instruments of its introduction ; they alone were acquainted with the principles of its construction, and enjoyed a monopoly of its practice ; and that they were also the inventors, is much more probable than any of the other suppositions that have been made. They were good mathematicians, as well as expert artists and clever workmen. They wished to give to the Christian edifices an elevation and grandeur suited to the nobler doctrines of that final dispensation, to which the Roman arch and Pagan style were altogether unsuited. This object was attained by means of the pointed arch, described from two centres, in which the tendency to lateral

* I am chiefly indebted for the details in this chapter to the courtesy of James Millar, Esq., R.W.M. of the Lodge St. Mark, Glasgow.

expansion is much diminished, and easily counteracted by buttresses and pinnacles.

The freemasons claim for their order a very high degree of antiquity. There is no doubt that masonic associations existed in Egypt, including the virtuous, the ingenious, and learned of various nations. Frequent allusion is made to this secret association by Herodotus, who was a member of it, as was also Pythagoras, who obtained admission only after a long and painful probation.

The freemasons of the Middle Ages most nearly resemble a branch of the ancient mystic association, the Dionysiac artificers of Ionia, who monopolized the building of temples, stadia, and theatres, as the freemasons did of the cathedrals and conventual churches. They allowed no strangers to interfere in their employment; they recognized each other by signs and tokens, and professed certain mysterious doctrines under the tuition and tutelage of Bacchus—whose name of Dionysius we need not define—to whom they built a magnificent temple at Teios, a sea-port town of Ionia, where they celebrated his mysteries. It has, however, been reasonably surmised that their chief mysteries and most important secrets were the mathematical and mechanical sciences, or that academical knowledge which forms the regular education of a civil engineer.

The fraternity which acquired such pre-eminent distinction in the Middle Ages, and have left such magnificent proofs of their architectural and constructive skill, was composed of accomplished architects and ingenious artists belonging to various countries. They enjoyed peculiar privileges in those days, and were in very different favour with the Catholic hierarchy than they have been for many long years. They ranged from country to country, or from one part of it to another, as their services were required for the erection of sacred edifices. They lodged in simple huts near to the buildings in which they were engaged; were subject to the authority of a chief architect,

the master mason; and every squad of nine craftsmen was under the immediate charge of a warden.

It is a prevalent opinion that the first introduction of the fraternity into this country was on the occasion of the building of Kilwinning Abbey, when a number of craftsmen, under the superintendence of an expert master mason, were brought from the ancient City of Cologne.

There is, however, good reason for believing that more than one band of freemasons exercised the privileges of the craft in Scotland before that time, and the number of ecclesiastical edifices commenced about the same time makes it certain that the masonic lodges soon after became numerous, and were diffused over the length and breadth of the land.

No lodge of the present day is provided with more unequivocal proofs of great antiquity than the "Lodge of Glasgow St. John," from which the highly respectable Incorporation of Masons in this city derives its origin. The exclusive privileges of this lodge were founded on a charter from Malcolm Canmore, dated the very year of his return from England, 1057, which is still in their possession. Although some doubts have been expressed as to the accuracy of the translation of this instrument—for it is now a good deal defaced—and a suspicion exists, founded chiefly on the form and size of the document, that Malcolm III has been mistaken for Malcolm IV, there is no doubt that it is a genuine charter; and it was sustained in the Court of Session as such, in a question of privilege, decided in favour of the Incorporation, principally on the evidence it afforded. The identity of the ancient lodge with the Incorporation of Masons is completely established by the signature of the brother whose name is recorded in "Cleland's Annals," as deacon, in the year 1627-28, to a charter granted by the lodges in Scotland to William St. Clair of Rosslyn, during one or other of these years.

The freemasons, however, received a charter of confirmation and encouragement from William the Lion, when they were employed by Bishop Joceline in rebuilding the Cathedral, or rather in building one entirely new, of enlarged dimensions and improved design, after the church founded and built in the time of Bishop John had been destroyed by fire.

This charter has been alluded to by several authors who have written concerning the Glasgow Cathedral, but mostly under an entire misapprehension of its nature, supposing it to have reference to a mere temporary association formed for the special object of erecting the present Cathedral. A copy of this charter is to be found in "Hamilton or Wishaw's description of the Sherifffdoms of Lanark and Renfrew," published by the Maitland Club in 1831. It may be translated as follows:—"William, by the grace of God, King of the Scots, to all good men of his whole realm, both Clergy and Laicks, greeting: Sympathising with the necessity of the Glasgow Cathedral, and entertaining for it a devout affection, both out of regard to its Supreme King and his most Holy Confessor, Kentigern, we will to take upon ourselves the care of administering comfort to its desolation, and to cherish it as far as in us lies with the support of our Royal protection. But seeing that this mother of many nations, heretofore in pinched and straitened circumstances, desires to be amplified for the glory of God, and, moreover, in these our days has been consumed by fire, requiring the most ample expenditure for its repairing, and demands both our aid and that of more good men,—the *Fraternity appointed* by the Right Rev. Jocylin, Bishop of said Cathedral, with advice of the Abbots, Priors, and other Clergy of his diocese, we devoutly receive and confirm by the support of our Royal protection, aye and until the finishing of the Cathedral itself; and all the Collectors of the same Fraternity, and those who request aid for its building,

we have taken into our favour, strictly charging all our bailiffs and servants that they protect, and take them by the hand everywhere throughout our kingdom, and forbidding that any one should offer injury, violence, or insult to them, under pain of our highest displeasure. Before these witnesses, Hugh, our Chancellor; Archibald, Abbot of Dunfermline; William Lindsay, Justiciar; and Philip de Velen, at Rokesburgh [Roxburgh].”

In designing and erecting a Cathedral, the freemasons were governed by certain general rules, which admitted of no deviation. The master mason laid down his plan to the full extent, regardless of any consideration whether he might live to see the completion of a work so magnificently begun. They always began at the east end—for they were invariably placed due east and west—and as soon as the choir was finished, which was before any other part was proceeded with, the baptismal font was set up, and the religious services regularly performed.

The other parts were successively added according as their means permitted and their necessities required.

Although our Cathedrals have a general resemblance to each other, yet difference of size, and diversity of detail, impart to them a pleasing variety. The ground plan in this country was mostly in form of the Latin or true cross, the nave forming the long limb. Sometimes, however, the arrangement was reversed, the choir being the long limb. More rarely in the western churches, the choir, nave, and transepts of equal length, described the equal-limbed Greek cross. Sometimes, as in Salisbury Cathedral, four transepts convert the plan into a double cross.

It was a principle with these mediæval artists that there should be no features about a building which are not necessary for “convenience, construction, or propriety:”—that even the smallest detail should have a meaning, or serve a purpose.

ADDENDUM—1856.

IN the preceding pages, the Cathedral is described as it stood in April, 1851—the date of the publication of the first edition of this little work. Since then the venerable structure has continued to occupy the thoughts and share the liberality of Government, as well as of the Corporation of Glasgow, and it has now reached an important and nearly final stage in its progress towards restoration to its pristine dignity and beauty. This improvement consists in the removal of the pulpit, pews, and galleries from the choir, or Inner High Church, and the substitution thereof of beautiful stalls and benches in the Cathedral style, in keeping with the character of the building, to which the former fittings up certainly had no pretension. The choir is that part of the Cathedral which all along, as formerly stated, has been kept in best preservation, or rather, perhaps, which has suffered least decay or detriment; and this exemption from defacement (excepting in so far as it has been defaced by the erection of pews and galleries) is owing to its having been appropriated as a Presbyterian place of worship immediately after the expulsion of the pompous Roman Catholic hierarchy at the Reformation. It was then seated in a rude style, and the pulpit was placed between the pillars on the south side, near the middle of the church. In this way it stood without alteration, so far as we are aware, till a period only 51 years by-gone, when Mr. Stark, the architect, was employed to reconstruct the interior. This he did by seating the choir afresh, by the erection of galleries round three sides of the church, the pulpit being placed

at the eastern end, and right opposite a rather flashy pew in front of the western gallery, which was set apart for the Magistrates, the Judges of the Justiciary Court, and other dignitaries of the land who might choose to attend; and this gallery, it may be added, was emblazoned with the Royal arms. With our present feelings regarding the Cathedral, it must be allowed that Mr. Stark did his work in rather a savage kind of way; but it may be believed, in palliation of his operations, that his instructions from Government were to fit up a comfortable kirk, and not trouble himself as to the effect of his operations upon the Cathedral as a whole. Indeed, it is only of recent years that Government seems to have been aware that such a jewel was committed to its keeping.

Mr. Stark, in the course of his work, made deep incisions upon the beautiful stone pillars, and into these he thrust the beams for the support of the galleries, without the slightest respect to architectural unity, or even to the safety of the structure, which at length actually became endangered from this rude alteration. In the progress of this work some of the large members of the main pillars were removed altogether, and their places filled up by beams and plaster. These incisions have been now so deftly amended, that it may be questioned if the "brother of the mystic tie" who reared these exquisite columns, could rise up from his long repose since the days of Joceline, he would ever notice that his original handiwork had been disturbed. The immense unsightly window which rose above the rood loft or organ gallery, and which shut in the nave from the choir, has been completely removed, and the inelegant windows which separated the latter from the Clyde Chapel have also been taken away—and thus the eye can now range over, in unbroken survey, the whole interior from east to west, in all its beauty and sublimity.

It has been stated that the pew seating is constructed in

what is termed the Cathedral form. The walls, north and south, are lined with exquisitely carved stalls, fitted up in divisions or elbow seats, with all the convenience of a first class railway carriage. The wood-work to the back is designed and executed in the Gothic style, so as to be in close keeping with the general architectural features of the Cathedral. The area is fitted up with seats or benches, having very handsome and finely carved tops. Irrespective of a small gallery, there is accommodation for about 1,000 sitters. This gallery is erected partially over the rood loft, and projects into the church. Here there is seating for 60 persons. This is the only portion of the reconstruction to which demur has been made. The gallery is exquisitely beautiful of itself, and would deserve admiration anywhere else; but erected amongst, and partially concealing the capitals of the beautiful columns, as it does, it is objected to, that it is here out of place, and unnecessary.

The pulpit is reared a few feet nearer the centre of the church than before. It is placed upon a large open platform raised eighteen inches from the level of the floor. It is altogether unique of its kind in the city of Glasgow. It stands upon a graceful octagon column with a rich capital, from which springs out a finely chiselled cove, upon which the pulpit rests. It is most interesting to state that the whole of the pulpit is constructed of oak which formed part of the original structure of the Cathedral, and which thus cannot be less than about 700 years old. It so happens that Mr. M'Call, wright, was employed some time since to re-roof the two aisles, which had shown symptoms of giving way. In doing so it was found necessary to remove the old oaken supporting timbers, which externally were quite decayed, and might be rubbed down under the hand like meal. On scraping off the surface, however, the interior was found to be perfectly sound, and as hard as ebony. When employed afterwards to execute the important work of re-seating the church, the wright had fortunately these

venerable timbers in reserve ; and on the happy suggestion of Mr. Orr, the Lord Provost, they were employed in making up this beautiful pulpit, which, to artistic claims of its own, adds those of time-honoured antiquity. Mr. M'Call had enough of the same material remaining to construct a very beautiful chair, of large dimensions, which now fills the principal seat in the gallery, for the use of the Lord Provost. It is most interesting to note that these oaken rafters, put up under the eyes of the magnificent Romish priesthood, long ages bygone, should be worked up—one portion into a Presbyterian pulpit, and the other into a chair, to be occupied by the municipal successor of the office-holding Stewarts of Minto. This old oak is surpassingly beautiful. The grain and fibres are brought out to the eye with all the luxury of the pheasant's wing. The seating and stalls are also entirely of oak, fully seasoned, but of course of modern growth.

Theserecentimprovements, including a heating apparatus, have cost no less than £4,700. Of this sum the Corporation of Glasgow have paid about £2,300, being the cost of re-seating the church in the manner described. In return, the City Chamberlain draws the seat rents. In all, upwards of £16,000 have been expended since the renovation of the Cathedral commenced, some fifteen years ago. It is to be regretted that at least a portion of this sum was expended unwisely. The present roof of the nave is one of the "renovations" effected by Mr. Blore, the then Government architect. It is in the hexagon form, plastered and painted to resemble oak, and flat at the apex. No more need be said of it than that it is an eye-sore to every man of taste ; and it is agreeable to learn that there are prospects of its being removed and constructed in a manner worthy of such a place. The prospect of the speedy decoration of the Cathedral by gorgeous stained-glass windows is noticed in the introductory pages of this volume.

The Cathedral, in its present improved form, was opened

for public worship on the last Sabbath of March, 1856, by the Rev. Principal Macfarlan, the minister of the Church and parish. It added much to the interest of the occasion, that the venerable incumbent is not only the father of the Church of Scotland, but one who, after having been sixty-five years an ordained minister, personally discharges the duties of his church and parish with zeal, ability, and single-minded faithfulness.

When the alterations were recently in progress for the re-seating of the choir it became necessary to lift the flooring, when the workmen found a body which had been inhumed between the pillars on the south side of the present pulpit. As this was close to the site occupied in Roman Catholic times by the grand altar, the remains must have been those of a "prince in Israel;" and there are good reasons for identifying them with the body of the magnificent Prelate, Bishop Cameron. The corpse had been wrapped in finely embroidered cloth of gold, the fragments of which adhered to the remains. The bones are in the most perfect state of preservation, and are in careful keeping. The late Mr. Archibald M'Lellan, when a young man, opened one of the low dividing walls in the crypt under the Lady Chapel, and found the remains of a prelate, from which he removed the skull, along with a crozier and a signet ring which had been interred along with the body. For this somewhat impious act Mr. M'Lellan afterwards made full amends, by his unwearied and successful exertions for the renovation of the Cathedral.

DESCRIPTIVE CATALOGUE

OF THE

PAINTED GLASS WINDOWS

IN

GLASGOW CATHEDRAL.

BY

CHARLES HEATH WILSON, Esq.,
Superintendent of Government School of Design.

GLASGOW :

PUBLISHED BY FRANCIS ORR & SONS,
107 UNION STREET.

DESCRIPTIVE CATALOGUE

OF THE

PAINTED GLASS WINDOWS IN THE CATHEDRAL.

ANY account of the Cathedral must be imperfect without a description of the magnificent painted glass with which taste and patriotism have decorated its windows. To Sir Andrew Orr, when Lord Provost, the citizens of Glasgow are indebted for the first practical steps which led to the noble scheme for filling the windows with painted glass. The project excited so much interest, that in an almost incredibly short time the entire series in the Nave, Choir, and Lady Chapel was subscribed for ; and the subscribers, having held a general meeting, appointed a committee of their number to inquire into the best method for carrying out their intentions.

Whilst these steps were being taken, some progress had been made in placing painted glass in the lancets of the Crypt, under the direction of Her Majesty's Board of Works. No general plan regulating the style and subjects of these was adopted ; but they are interesting as specimens of different national schools of glass painting, exhibiting various degrees of merit, and illustrating different ideas of method.

The Committee of Subscribers concluded its labours by recommending the employment of the Royal Establishment of Glass Painting at Munich, a plan of illustration, and a harmonious system of treatment throughout the entire series of windows. These views were adopted, and the Committee was reappointed, with powers to carry out the plans suggested.

For the sake of those who are not acquainted with the method of producing painted windows, the following brief

description of the process may be of service. The glass used in glass painting is, in its original manufactured state, either white or coloured. Coloured glass is of two kinds: either it is coloured throughout its entire substance, when it is technically called pot metal; or a sheet of white glass is covered or coated with coloured glass, when it is called coated. Red or ruby is almost invariably coated; it is so intense in its colour, that if solid and of sufficient thickness for the necessary strength, it would seem opaque. Other kinds of coloured glass are generally pot metal glass, or coloured throughout, but some are not unfrequently manufactured as coated glass. The coloured glass may be removed from the white backing by abrasion or by the action of fluoric acid, and various ornamental effects are produced in portions of the windows by this process. The glass painter is able to colour white glass, and to vary the shades of coloured glass, by means of stains and enamels. Staining does not impair the transparency of the glass, the result being different shades of yellow, to a deep orange. Other colours are obtained by means of enamels, which, adhering to the surface of the glass only, without penetrating it as the stain does, renders it partially opaque. Both stains and enamels are fixed by means of fire. The most ancient and best system of glass painting has been called the mosaic enamel. According to this process, the painted window is composed of a mosaic of white and coloured glass, united with ribands of lead, which generally wind round the outlines of the figures and ornaments, the shading and details of form being produced by means of a brown enamel skilfully painted on the glass—hence the expression “glass painting”—and subsequently burnt in, and so fixed. In the fourteenth century the yellow stain was added to this method; and in the fifteenth century the art of removing portions of the coloured surface by abrasion was invented. In the windows the borders of robes are embroidered by this process, the exposed white

glass being frequently stained yellow, and a pattern painted upon it with the enamel. Certain effects in the heraldic emblems are readily produced by this useful method. At the present time the action of fluoric acid is usually preferred to the process of grinding for removing the coloured coat of glass.

At a much later period the art of painting in enamels was carried so far that windows were produced entirely composed of coloured enamels applied to white glass; this art is still practised with extraordinary skill at Munich, at Milan, and till lately at Sèvres, and is very beautiful, but quite unsuitable for church windows, although in the last century it was frequently used in this country for that purpose. An intermediate style, between the mosaic enamel and the enamel, is a combination of both, the effect being produced by means of pot metal, coated glass, and both brown and covered enamels. A certain use of coloured enamels may be sparingly permitted, but a free use of this system is to be deprecated. There are several specimens of this mixed method in the Crypt, but the effect is oppressive, and the proper translucency of the glass is impaired. A gem-like brilliancy is preserved by the simple mosaic enamel principle, which is that of the windows of the Church, with exceptions too trifling to require description. The translucency of the glass has not been tampered with, or an artificial effect of age communicated to it.

The designs for all the windows have been made by artists of different degrees of eminence, some of whose works are well known, not only in their native country, but throughout the civilized world. The whole of the ornamental and architectural details have been designed by the Chevalier Maximilian Ainsmiller, architect, and Inspector of the Royal Establishment of Glass Painting at Munich. The committee rightly judged, that it was only by the employment of artists of distinction to make the

designs that the intentions of the subscribers could be realized ; and our Cathedral is the only public monument in Great Britain in which, by the cordial union of the donors and their committee, it has been possible to carry out this sound principle, the results of which are before us.

The arrangement of the subjects, selected by Mr. Heath Wilson, may be briefly explained. In the Nave they are selected from the Old Testament, with certain exceptions, which illustrate the connection between the Old and New Testaments. The subjects begin at the north-west corner of the Nave, according to ancient practice ; and the first is the Expulsion from Paradise, as the commencement of man's actual state in the world. The subjects follow each other in the order of Bible chronology, the Old Testament series being completed in the eighteenth window, that at the south-west angle of the Nave. The great West Window contains, in four subjects, four great national events in the history of the chosen people ; the North Transept Window, figures of prophets—the last being St. John the Baptist, who proclaims the advent of the Saviour ; and the South Transept window further illustrates the connection between the Two Testaments, containing the types and antitypes of the Saviour. Two small windows remain on each side of the great entrance, and these are appropriately filled with illustrations of the education of the young, and of prayer and praise. The ancient Choir, now the Church, is surrounded with painted windows illustrating the teaching of our Lord. The windows of the former Lady Chapel contain figures of the Apostles who promulgated the Saviour's doctrine ; and the great East Window, those of the Evangelists who wrote his history.

N.B.—Applications for windows to be made to MR. D. THOMSON, Architect, 29 St. Vincent Place, who will be happy to supply any information that may be required respecting the windows.

The general idea which has regulated the entire series of windows having been briefly described, it now remains only to specify the subjects of each window separately.

In the following catalogue, by right and left it is intended to indicate the right and left of the spectators. *R.* means RIGHT, *L.* LEFT, and *C.* CENTRE. The name of the artist who designed the window follows the description.

NORTH-WEST ANGLE OF THE NAVE.

N.B.—The names of the Donors are inscribed on the Windows beneath their heraldic bearings.

- 1.—Adam. *C.* the expulsion from Paradise. *L.* Labour the consequence of transgression. *R.* Sacrifice the means of reconciliation. Artist, Franz Friez, Historical Painter, and Pupil of Kaulbach.

Donor—James Scott, Esq., of Kelly, 1862.

- 2.—Noah's Sacrifice. Artist, George Fortner, Historical Painter.

Donors—Messrs. John Finlay and Alex. Struther Finlay, and Miss Adeliza Finlay.

- 3.—Abraham. *C.* Abraham offers Isaac. *R.* and *L.* Sarah and Hagar, with their sons Isaac and Ishmael. Artist, Alexander Strähuber.

Donor—The Countess of Home.

- 4.—Isaac. *L.* The offer of marriage to Rebekah. *R.* Rebekah and her twin sons. *C.* The blessing of Jacob. Artist, Alexander Strähuber.

Donor—Widow of James Buchanan, Esq.

- 5.—Jacob. *L.* The dream and promise. *R.* The change of name. *C.* The Settlement in Egypt, Jacob blesses Pharaoh. Artist, Professor E. Siebertz.

Donor—William Middleton, Esq.

- 6.—Joseph. *L.* Joseph relates his dream to his father. *C.* Joseph's elevation. *R.* Jacob blesses Joseph's children. Artist, Professor E. Siebertz.

Donors—Sir James Campbell, of Stracathro, and Wm. Campbell, Esq., of Tillichewan, 1863.

- 7.—Moses. *L.* The finding of Moses. *C.* The Brazen Serpent. *R.* Moses consecrates Joshua. Artist, Henry Ainmiller.

Donors—Messrs. John and Walter Crum of Thornliebank, H. E. Crum Ewing, Esq., of Strathleven, and James Crum, Esq., of Busby, 1862.

- 8.—Job. *L.* Job's hour of trial. *R.* His restoration. Artist, Henry Ainmiller.

Donors—Incorporation of Coopers of Glasgow, 1863.

- 9.—Aaron and Miriam. Artist, Franz Friez.

Donor—Duke of Montrose, K.T., 1863.

- 10.—Joshua and Deborah. Artist, Franz Friez.

Donor—Lord Belhaven, K.T., 1863.

- 11.—Gideon and Ruth. Artist, Franz Friez.

Donors—Sons of Jas. Richardson, Esq., of Ralston, 1863.

- 12.—Samuel and Hannah. Artist, Franz Friez.

Donor—D. C. R. Carrick Buchanan, Esq., of Drumpellier and Mount Vernon, 1863.

[For the subjects of the great Windows above, see 23 and 24.]

- 13.—Saul. *L.* Samuel anoints Saul. *C.* Saul, a warlike prince on the throne, with Jonathan and Abner on either side; a captive at his feet. *R.* The death of Saul. Artist, Alexander Strähuber.

Donor—Sir Andrew Orr, of Harviestoun and Castle Campbell, 1863.

- 14.—David. *L.* David, an outlaw, meets Abigail. *C.* David proclaimed king. *R.* David's last hour. Artist, George Fortner.

Donors—Messrs. John Orr and Archd. Orr Ewing, 1860.

- 15.—Elijah. *L.* The child restored alive to the woman of Zarephath. *C.* Elijah maintains the cause of the Lord on Carmel. *R.* Elijah denounces Ahab and Jezebel in the vineyard of Naboth. Artist, George Fortner.

Donor—Alexander Dennistoun, Esq., of Golfhill, 1861.

- 16.—Elisha. *L.* The Prophet, and Naaman cured of his leprosy. *C.* Elisha restores her son to the Shunamite. *R.* Joash shoots the arrows of the Lord's deliverance. Artist, Professor E. Siebertz.

Donors—James Merry, Esq., of Belladrum, and Alex. Cunninghame, Esq., of Craigends and Walkinshaw.

- 17.—Hezekiah. *L.* The king orders the destruction of idolatrous temples and images. *C.* Lays the letter of Sennacherib before the Lord in the temple. *R.* Humbly listens to the prophecy of Isaiah. Artist, George Fortner.

Donor—John Tennant, Esq., of St. Rollox, 1861.

- 18.—Esther. *L.* Esther and Mordecai. *C.* Esther Queen. *R.* Esther entreats for her people. Artist, Heinrich Ainmiller.

Donors—Messrs. James and George Lumsden, 1862.

- 19.—Daniel. *L.* Daniel interprets the king's dream. *C.* The writing on the wall. *R.* Daniel before Darius, after his delivery from the lions. Artist, Franz Friez.

Donor—Sir Michael Shaw Stewart, Bart., 1863.

- 20.—Education. Artist, Henry Ainmiller.

Donor—Geo. Crawford, Esq., of Thornwood, Bothwell, 1862.

- 21.—Prayer and Praise. Artist, Henry Ainmiller.

Donor—Widow of A. Stevenson Dalglish, Esq., 1863.

- 22.—Great West Window. Four great events in the History of the Jews. *L.* (1) The Giving of the Law; (2) The Entrance into the Promised Land; (3) The Dedication of the Temple; (4) The Captivity at Baby-

lon. Artist, Moritz von Schwind, Member of the Bavarian Order for Merit of St. Michael, Knight of the Prussian Order of the Red Eagle of the Third Class, Knight of the Greek Order of the Saviour, of the Order of the Hawk, Grand Duchy of Saxe, Member of the Royal Academy of Dresden, and Professor in the Royal Bavarian Academy.

Donors—Messrs. Baird, of Gartsherrie, 1859.

- 23.—North Transept Window. The Prophets Moses, Isaiah, Jeremiah, Ezekiel, Malachi, and John the Baptist. Artist, Heinrich von Hess, Knight of the Bavarian Order of Maximilian for Art and Science, of the Royal Bavarian Order of Merit, of the Order of Pius IX, Officer of the Belgian Order of Leopold, Knight of the Prussian Order of the Red Eagle of the Third Class, of the Bavarian Order of Merit of St. Michael, of the Austrian Order of Franz Joseph, Member of the Institute of France, and of nearly every Academy of Art in Europe. He held important offices, and was one of the Directors of the Royal Glass Painting Establishment. Is now dead.

Donor—The late Duke of Hamilton, 1861.

- 24.—South Transept Window. *L.* In the lower division, Noah issues from the Ark; in that above, Christ Baptized: (2) below, The Gathering of Manna; above, Christ the true bread from heaven: (3) below, Melchizedec offers bread and wine; above, Christ institutes the Sacrament: (4) below, Isaac ascends Moriah with the wood of sacrifice; above, Christ bears his Cross on Calvary: (5) below, The priest offers the first-fruits; above, Christ rises from the Dead, “the first-fruits of them that slept.” Artist, the Chevalier Moritz von Schwind.

Donor—Mrs. Cecilia Douglas, of Orbiston, 1862.

CLERESTORY OF THE NAVE.

3.—Lamech and Noah.

4.—Shem and Terah.

Donor—Joseph M'Lean, Esq., of Haughhead, Govan Road Cottage, 1871. In memory of his parents, Mr. and Mrs. William M'Lean, of Plantation.

5.—Abraham and Isaac.

Donor—Wm. Towers Clark, Esq., of Wester Moffat, 1871.

6.—Jacob and Judah.

Donor—Gavin Steel, Esq., of Carfin, 1871.

7.—Boaz and Obed. } Donors—Messrs. Scott Brothers,
8.—Jesse and David. } 1871.

Artists of all the above windows, the Munich School of Glass Painting.

16.—Mary and Jesus Christ. Artist, M. Ainmiller.

Donors—The Misses Urquhart, in memory of their father, Mr. P. Urquhart, 1869.

CLERESTORY OF THE TRANSEPTS.

Four Painted Windows.

1.—*North-East.* Zechariah.

Donor—John Graham, Esq., of Lancefield.

2.—*North-West.* Elizabeth.

Donor—Widow of Robert Graham, Esq., of Brooksey.

3.—*South-East.* Simeon.

Donors—Sons of Wm. Graham, Esq., of Burntshiels.

4.—*South-West.* Anna.

Donors—Sons of Alex. Graham, Esq., of Lancefield.

THE CHURCH.

The windows in this beautiful part of the edifice contain illustrations of parables and precepts of our Lord.

25.—North-West Angle. The Parable of the Sower. *C.* The Saviour sows the seed, Angels look on. *R.* The seed ripened. *L.* The seed choked. Artist, Professor E. Siebertz.

Donor—Sir John Maxwell, of Pollok, Bart.

26.—Precept—"Come unto me all ye that labour and are heavy laden." *C.* The Widow and Orphans. *L.* The Poor and the Sick. *R.* The Captive and the Slave. Artist, George Fortner.

Donor—Wm. S. Stirling Crawford, Esq., of Milton, 1860.

27.—The Parable of the Good Samaritan. *C.* The Samaritan aids the wounded man. *R.* and *L.* The Priest and Levite pass by on either side. Artist, Alex. Strähuber.

Donor—Sir William Stirling Maxwell, of Keir, Bart., 1861.

28.—Precept—"Ask and it shall be given you." *C.* Prayer. *L.* Christ opens the door. *R.* The Son receives bread. Artist, Professor E. Siebertz.

Donor—Graham Somervell, Esq., of Hamilton Farm, 1861.

29.—The Parable of the King and his Servants. *C.* The Servant's great debt forgiven. *L.* The Servant exacts the small debt owing to him. *R.* The Servant condemned. Artist, George Fortner.

Donors—Walter Buchanan, Esq., and Wm. Hamilton, Esq. of Minard, 1862.

30.—Precept—"Blessed are they which do hunger and thirst after righteousness." In the three divisions, men and women of different ranks, from the king to the peasant, study the Word of God. Artist, Alexander Strähuber.

Donor—James, Earl of Glasgow, 1860.

31.—The Parable of the Talents. The judgment of the two Servants, by the Lord of those Servants. Artist, Henry Ainmiller.

Donor—Walter Stirling, Esq., of Drumpellier and Lettyr, Stirling, 1860.

32.—Precept—"Suffer little children, and forbid them not, to come unto me." *C.* The Christian Family. *R.* and *L.* The Children of different races brought to the Saviour. Artist, George Fortner.

Donor—Archd. Campbell, Esq., of Blythswood, 1862.

33.—Parables illustrative of Repentance. The Lost Sheep found. Angels rejoice over the Penitent. The repentance and return of the Prodigal. Artist, George Fortner.

Donor—Francis, Duke of Buccleuch, K.G.

34.—The general system of illustration is departed from in this window, in which is represented Christ Rising from the Dead. Without a representation of this great event, any series of illustrations must be considered imperfect. Artist, Claudius Schraudolph.

Donors—Children of John Blackburn, of Killearn, 1862.

35.—The Great East Window. The four Evangelists. Artist, Johann von Schraudolph, Knight of the Order of Civil Merit of the Crown of Bavaria, of the Bavarian Order of Maximilian for Arts and Sciences, and of the Order of St. Michael for Merit. He is also a Professor of the Royal Bavarian Academy.

Donor—Her Majesty the Queen.

CLERESTORY, CHURCH—SOUTH SIDE.

Martha.

Donors—Daughters of Robert Davidson, Esq., Professor of Law, Glasgow University, 1864.

Louis and Eunice.

Donors—Children and Grandchildren of Robert Walkinshaw, Esq., of Parkhouse, 1864.

The Blessed Virgin.

Donor—W. Rae Arthur, Esq.

LADY CHAPEL.

The Apostles, with the exception of the four Evangelists, are represented in the graceful lancets of this part of the Church, commonly called the Lady Chapel, but which must have contained three altars—that of the Sacrament, that of the Blessed Virgin, and possibly that of the Patron Saint. The two lancets behind the Tomb, which disfigures the beautiful chapel, contain figures of Saints Stephen and Timothy. The whole of the designs are by Henry Ainmiller.

36.—The Apostles Peter and Andrew.

Donor—Sir Archibald Islay Campbell, of Succoth, Bart.,
1861.

37.—The Apostles James and Philip.

Donors—M. Alexander, Esq., and Family, Glasgow, 1861.

38.—The Apostles Bartholomew and Thomas.

In memory of the late Earl of Eglinton and Winton, K.T.,
1861.

39.—The Apostle James the Minor.

Donors—Messrs. Wm., John, and James Jamieson, 1861.

40.—The Apostle Thaddeus.

Donors—Messrs. James and Robert Hutchison, 1861.

41.—Stephen.

Donor—Wm. M'Ewen, Esq., 1862.

42.—Timothy.

Donor—Wm. Wilson, Esq., of Banknock, 1862.

43.—The Apostles Simon and Matthias.

Donors—Robert Napier, Esq., of Shandon, and John
Napier, Esq., of Sauchfield, 1861.

44.—The Apostles Paul and Barnabas.

Donors—Relatives of James Laurie, Esq., of Laurieston.
Artist of all the above windows, Henry Ainmiller of Munich

CHAPTER-HOUSE.

The five Couplets on the west, north, and east sides of this part of the edifice, illustrate acts of charity and mercy, and have all been designed and executed by Henry Hughes, of London.

1.—*On the Stair.* Window in memory of the late Mr. and Mrs. MacBrayne, by their children. Artist, Henry Hughes, of London.

2.—*West.* The hungry and the thirsty relieved.
Donor—Philip Black, Esq., of Clairmont, 1862.

3.—The Fatherless relieved. The young instructed.
Donor—Geo. Hay, K.T., C.B., Marquis of Tweeddale, 1862.

4.—The visit of Columba to Kentigern. Kentigern baptizes the heathen.

Donor—Captain Spiers, of Elderslie, 1865.

5.—*East.* The sick tended. The prisoner visited.
Donor—James Burns, Esq., of Kilmahew, 1862.

6.—Hospitality to the stranger. The naked clothed.
Donors—Messrs. William, John Gibson, and Gibson Fleming, 1862.

7.—*South Side.* Artist, Henry Hughes, of London.
Donor—Andrew MacGeorge, Esq., of Glasgow.

THE CRYPT.

1.—*South-West Angle.* “Behold the Lilies.” Artist, Henry Hughes, London.

Donor—John Robertson Reid, Esq., of Gallowflat.

2.—A Memorial Window erected by his School companions to the memory of Lieutenant Anderson, cruelly slain in China. Artist, Henry Hughes. The Bronze beneath is by R. Jackson, sculptor, London.

3.—The Righteous Judge. Artist, W. Wailes, Newcastle-on-Tyne.

Donor—James Mackenzie, Auchenhughish.

- 4.—Christ and Peter on the Sea. Artist, J. Baptiste Capronnier, of Brussels.
Donor—The late Miss Elizabeth Oswald, of Scotstown, 1856.
- 5.—St. James. Artists, Ballantine and Allan, Edinburgh.
Donor—Miss Dunlop, of Gogar Mount, 1858.
- 6.—“Suffer little children, and forbid them not, to come unto me.” After Oberbeck. Artist, Maximilian Aimmiller, Munich.
Donors—Jas. Hozier, Esq., and Miss Catherine Hozier, 1857.
- 7.—Righteousness. Professor Hubner, of Dresden, designer; C. Scheinert, glass painter.
In memory of Jas. Campbell, Esq., of Newton Lodge.
- 8.—Christ the Judge of all men. The Munich School of Glass Painting.
Donors—Messrs. Stevenson, Engineers, Edinburgh, in memory of their Father.
- 9.—Christ and the Syrophœnican Woman. Artist, Pompeo Bertini, of Milan.
Donor—James Burns, Esq., of Kilmahew.
- 10.—Christ and the Woman of Samaria. Artist, Pompeo Bertini, of Milan.
Donor—In memory of James Reddie, Esq., Advocate, by his children.
- 11.—The Baptism of King Roderick’s child by St. Mungo. Artists, Clayton and Bell, London.
Donor—The Rev. John Hamilton Gray, of Carntyne.
- 12.—St. James. Artist, Professor Hubner, of Dresden, glass painter, C. Scheinert.
Donor—Widow of James Dennistoun, Esq., of Dennistoun, in memory of her Husband.
- 13.—The Widow’s Mite. By the same artists.
Donors—In memory of Robert Dennistoun, Esq., by his Widow and Children.
- 14.—The Angel Reaper. Artist, J. B. Capronnier.
Donors—Children of Mrs. Barbara Campbell.

15.—“I am the Resurrection and the Life.” Artist, J. B. Capronnier.

Donors—In memory of Alexander Campbell Esq.,
of Hallyards, by his Children.

16.—Nathaniel.

17.—Job. Artist, O'Connor, of London.

Donors—Messrs. M'Laren, in memory of their Father, the
late James M'Laren, Esq., of Glasgow.

18.—Our Saviour in Prayer. The Munich School of Glass
Painting.

Donor—Thos. Hill, Esq., of Mirlees.

19.—Mary the sister of Lazarus. Artists, Messrs. Clayton
and Bell.

Donor—Miss Hamilton, in memory of her Brother.

LAUDER'S CRYPT.

The Visitor will find in the Lauder Crypt twelve small
windows, executed by Mr. Thomas Willement, of
London, representing angels bearing emblems of our
Lord and the Evangelists.

Donor—James Spens Black, Esq., of Craigmaddie, 1863.

On returning into the Great Crypt, *North* side—

20.—King Roderick, St. Mungo, and St. Columba.

21.—Archbishops Boyd, Burnet, and Paterson. Artists,
Ballantyne and Allan, of Edinburgh.

Donor—The Rev. John Hamilton Gray, of Carntyne.

22.—Mary Magdalene and the Saviour in the Garden.
Artist, W. Wailes, Newcastle-on-Tyne.

Donor—Miss Hill.

23.—St. Luke the Evangelist. Artist, Pompeo Bertini, of
Milan.

Donor—In memory of Robert Cowan, Esq., Surgeon,
Miss Helen M'Caul, Robert Cowan, Esq., M.D., and
Messrs. M. B. and M. A. Cowan, 1861.

24.—St. John the Baptist. Artist, Pompeo Bertini of Milan!
Donor—John Fergusson, Esq., in memory of the late
Rev. Edward Irving.

25.—The Resurrection. Designer, Professor Hubner, of
Dresden; painter, C. Scheinert, of Meissen.

Donors—In memory of Captain Andrew Hamilton,
23rd Lancers, by his Widow and Daughters.

It may be mentioned that this was the first painted
window erected in the Cathedral.

26.—Our Blessed Saviour. Artist, Pompeo Bertini, of
Milan.

In memory of Graham Rodger, Wife of Robert Gilmour, of
Glasgow, erected by her Sons.

BLACKADER'S CRYPT.

1.—*North-East Angle*. St. Paul in Melita. Artist, J. B.
Capronnier, of Brussels.

Donor—James Smith, Esq., of Jordanhill, and Isabella,
Wife of John M'Call, Esq., of Ibroxhill, 1859.

2.—The Marys at the Sepulchre. Artists, Clayton and
Bell, London.

Donor—John Rodger, Esq., in memory of Wm. Rodger,
Esq., Glasgow, and his Wife.

3.—Two subjects illustrating the duties of the Minister and
the Magistrate. Artist, Henry Hughes.

Donor—John George Hamilton, Esq., Glasgow.

4.—The Adoration of the Magi. The Crucifixion. Artist,
Franz Friez.

In memory of the late W. Findlay, Esq., of Easterhill
and Boturick.

5.—“The Lord is my Shepherd.” “I am the Good Shep-
herd.” Artists, Heaton, Butler, and Bain.

Donors—Messrs. George, Hew, William, and James
Young, Glasgow, 1863.

BRIGHAM YOUNG UNIVERSITY



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